THE ECLECTIC REVIEW,

For OCTOBER, 1806.

Art. I. *The Itinerary of Archbishop Baldwin through Wales, A. D.* M,CLXXXVIII. *By Giraldus De Barri,* translated into English, and illustrated with Views, Annotations, and a life of Giraldus, by Sir Richard Colt Hoare, Bart. F. R. S. F. A. S. 2 Vols. royal quarto. Price £8. 8s. pp. 850. With a volume containing the original Latin. £11. 11s. Miller, 1806.

WHEN the Mahommedan arms, under the victorious Saladin, had wrested from the Greek Empire some of its fairest provinces, when they had ravaged those countries which had been sanctified by the residence and miracles of the Son of God, and especially, when Jerusalem itself, the Holy City, had fallen a prey to the warlike devotees of the Arabian impostor, the shock was felt throughout Christendom; and every valiant heart awoke to sentiments of honour, of policy, and of devotion. Taught, too severely, the insufficiency of his own powers to repel the ferocious Invader, the Greek Emperor solicited support from the West, and in the name of Religion invoked assistance, from all who were concerned for the glory of the Cross. The state of the East, as depicted by his agents, was truly deplorable: they represented the haughty foe as unremitting in his progress, inflamed by victory after victory, and maddened by the brutal enjoyments of conquest. "The sceptre of universal dominion," said they, "awaits the grasp of the unsparing enemy. Terror and despondency lead the van of his barbarous battalions, describe their prowess as invincible, and paralyze the arm which courage might have lifted in resistance. Cruelty and rapine mark their track, devastation and ruin follow. In vain is the city fortified, in vain is the field contested, his ranks are thinned, his march impeded in vain; new legions crowd into the vacancies, and rush onward with redoubled violence! They revel amid the smoking ruins of our palaces, once how august! They wave their triumphant banners over the Sacred Sepulchre! They breathe defiance against the name of Christ, and swear the extermination of his faith and people." The appeal reached England; and when were her sons tardy at the call of honour, or at the supplications of distress?

Inured to contention, and enamoured of martial glory, their native bravery needed little excitement. But in this cause religion, as religion was then understood, consecrated their energies, promising success and renown in this life, and assuring to the dying hero a crown of immortality. It may tend a little to abate our respect for this enthusiasm, when it is considered that the *Croisès* were exempted from prosecution for debt, from paying of interest, &c. &c. and were intitled to plenary indulgencies, with all the privileges of the clerical order. At the same time, the obstinate recusants were subjected, not merely to reproach and ignominy, but to a property tax of ten *per Cent.* It would be too much to suppose these advantages were overlooked. Urged however by secular or by religious considerations, all ranks panted for the conflict: the Noble summoned his vassals; the Knight accoutred his horse and prepared his armour: the Archer strung his bow, and replenished his quiver: the Peasant furbished his trusty bill, and wielded the ponderous weapon which should crash on the head of his enemy with resistless violence.

Equal enthusiasm animated the Church; for what less than enthusiasm could impel an Archbishop of Canterbury to travel from city to city, and from village to village, preaching the duty of engaging in a Croisade. In this laborious exertion of persevering zeal, Archbishop Baldwin was accompanied by the celebrated Ranulf Glanville, the father of English jurisprudence, and then just raised to the new and important office of Chief Justiciary.

Not confining their labours to people of their own race and language, they traversed the counties of Wales, and sought among the Ancient Britons for heroic asserters of the liberties of Palestine. The history of this mission is the main subject of the splendid volumes before us. The Itinerary was composed by Giraldus de Barri, usually called *Cambrensis*, or the Cambrian; one of those who accompanied the Archbishop in his arduous progress, and, as his eloquence was the more intelligible of the two, who shared in the honour of promoting the purpose of this pious expedition.

This valuable record of British Antiquity, was published in the original Latin, in 12mo, 1585, and reprinted by Camden, in folio, 1602. The present editor, Sir Richard Colt Hoare, has for the first time translated it into English, and has embellished his edition with a splendor of paper, engravings, and accompaniments, which are highly honourable to his taste and spirit. Sir Richard commences these volumes with a respectable memoir of the author, for which he has resorted to the most authentic sources. His life is not of remarkable importance to our readers, we shall therefore only notice that he was born at the castle of Manorbeer, Pembrokeshire, in the

year 1146, that after acquiring the learning of those times, he was made Archdeacon of St. David's, and was twice elected by the chapter to the Bishopric of that diocese; but it was not the policy of the court to appoint, to a place of dignity and influence, a man descended from the British princes. Previously to his travels with Archbishop Baldwin, he had been appointed tutor to Prince John, and accompanying him to Ireland, wrote his curious and important topography of that kingdom.

According to Sir R. C. Hoare, whether we examine his character as a scholar, a patriot, or a divine, we may justly consider him as one of the brightest luminaries of the 12th century. The present memoir is certainly more favourable to him than some accounts that we have consulted; his biographer thinks that, making the requisite allowances for the state of learning and manners in his time, we shall overlook much of his pride and affectation of pre-eminence.

The next subject of the worthy Editor's labours is, An Introduction to the History of Cambria, prior to the date of the Itinerary, 1188, in which the campaigns of the Romans, from Julius Cæsar to Agricola, are investigated and explained. With this are connected several maps; and various valuable plates of antiquities accompany other essays attached to the inquiry. After this dissertation, we find the Itinerary of Archbishop Baldwin through Wales, in two books: Sir R. C. H. has added Notes at the foot of the respective pages, and subjoined to each chapter a more considerable series of Annotations, which manifest the learning, taste, and judgment, we may add, the active and patient research, of their persevering author.

Not to leave his work incomplete, Sir R. C. H. has added the "Description of Wales", by Giraldus, in two books, and has described in a supplement the present state of the places here mentioned. He has also annexed hints to landscape painters, architects, and artists in general: particularly a history of the progress of the pointed arch, as it appears in specimens selected from existing antiquities in South Wales. We are also furnished by a friend of the Editor, with a new version of the "Hirlas", or Drinking Horn, of Owain Cyveilioc, Prince of Powys, and of his "Circuits through Wales," another poetical production of that gifted chieftain. He was son of Gruffydh ap Meredyth ap Blethyn, created Lord of Powys, by King Henry II.; took an active part in the battle of Crogen, 1165; and died 1197. In the opinion of Giraldus, he exceeded all the contemporary chieftains in eloquence and sagacity.

We cannot enter at large into the Baronet's instructive history of the Roman conquests in this country; it is not

however the most essential part of the work in reference to the Itinerary of Wales, and we could have wished, that part of the space it occupies had been devoted to a more accurate account of British history and manners from the 5th century to the 12th.

In placing the sites of certain engagements between the Britons and the Romans, he differs from the opinions which generally prevail. We think that some brother antiquary, who has more leisure than we have, may start objections to his statements not very easy of solution; yet we frankly acknowledge our obligations to the ingenious author for his remarks, and for various information both new and important.

We proceed directly to the Archbishop's Itinerary. He entered Wales by way of Radnor, where he was met by Rhys, son of Gruffydh, Prince of South Wales, and many other noble personages of these parts; where a sermon being preached by the Archbishop on the subject of Crusades, and explained by an interpreter to the Welsh, the author of this Itinerary, impelled by the urgent importunity and promises of the King, and the persuasions of the Archbishop and the Justiciary, arose the first, and falling down at the feet of the holy man, devoutly took the sign of the cross. His example was followed by many others. From hence the party travelled over almost all South Wales, and a considerable part of North Wales, the order of which journey is of no great moment to our readers. The editor, with laudable zeal, has repeatedly traced, as far as is possible, the very track of Baldwin: that he has not followed it throughout, is not owing to any failure of perseverance, but to the inevitable obstacles interposed by the modern state of the country.

Giraldus, while travelling, picked up a variety of reports and rumours; and entered in his common place book of miracles whatever by good fortune was capable of being ranged under that description. It was the fashion of the day: a fashion, not perhaps necessarily incident to the human mind, but easily fixed upon it, in an age of darkness, by the fraud and authority of a mercenary priesthood.

The first chapter contains sufficient specimens of this disposition to exalt ordinary occurrences, when connected with religion, into supernatural phenomena.

'At Elevein in the church of Glascum, is a portable bell, endowed with great virtues, called Bangu, and said to have belonged to Saint David. A certain woman secretly conveyed this bell to her husband, (who was confined in the castle of Raderguy near Warthrenion, which Rhys, son of Gruffydh, had lately built) for the purpose of his deliverance. The keepers of the castle not only refused to liberate him for this consideration, but seized and detained the bell; and in the same night, by divine vengeance, the whole town, except the wall in which the bell hung, was consumed by fire.' Vol. I. p. i.

Sir R. C. H. in a note at the foot of the page, informs us, that "Glascum is a small village in a mountainous and retired situation, between Builth in Brecknockshire, and Kington in Herefordshire." In his annotations, following the chapter, he adds further information.

'Bangu. This was a hand bell kept in all the Welsh Churches during the times of Popery, which the clerk or sexton took to the house of the deceased on the day of the funeral: when the procession began, a psalm was sung; the bellman then sounded his bell in a solemn manner for some time, till another psalm was concluded; and again he sounded it at intervals till the funeral arrived at the Church. The bangu was at this period deemed sacred, which accounts for the superstitious attributes given it by Giraldus. This ancient custom prevailed till lately at Caerleon, a bell of the same kind being carried about the streets, and sounded just before the interment of a corpse; and some old people now living remember this ceremony to have prevailed in many other places.' p. 22.

This custom is allied to the tolling of a Church bell, during the progress of a funeral to the place of interment, as practised in our own times; to the passing bell rung at the execution of criminals, and perhaps to the moralising midnight exhortations, with which the bellman records the decease of one year, and proclaims the accession of another.

To a man who truly estimates the uncertain tenure, and the short term, on which he holds the present state of existence, it would not be any subject of regret, that his mind was frequently recalled from the occupations of the moment, to the consideration of mortality, and the supremely important concerns of a future world. But we apprehend that the practical influence of these customs was very small in amount, and that its value was greatly reduced by the superstition which attended it.

We are assured that the custom here recorded, and several others retained among the Welsh, are still prevalent in the Highlands; such are the sports of the 1st of November, catching at an apple suspended by a string with the mouth only, or ducking for it in a tub of water, burning nuts, &c. &c.

We return to Giraldus, who was not merely a stringer of miracles; he saw with taste, and described with spirit; and has obliged us by preserving memorials of many interesting objects and places, of which, since his time, *etiam periere ruinæ*. We shall quote, as an instance, his account of Usk and Caerleon.

'At the castle of Usk, a multitude of persons influenced by the Archbishop's sermon, and the exhortations of the good and worthy William, Bishop of Landaff, who faithfully accompanied us through his diocese, were signed with the cross; Alexander, Archdeacon of Bangor acting as interpreter to the Welsh. It is remarkable, that many of the most notorious

murderers, thieves, and robbers of the neighbourhood were here converted, to the astonishment of the spectators. Passing from thence to Caerleon, and leaving far on our left hand the castle of Monmouth, and the noble forest of Dean, situated on the other side of the Wye and Severn, and which amply supplies Glocester with iron and venison; we spent the night at Newport, having crossed the river Usk three times. Caerleon is called the city of Legions; Caer, in the British language, signifying a city or camp, for there the Roman legions were accustomed to winter: and from this circumstance it was styled the city of Legions. This city was of undoubted antiquity, and handsomely built of brick by the Romans; many vestiges of its former splendour may yet be seen. Immense palaces, ornamented with gilded roofs, in imitation of Roman magnificence; a tower of prodigious size, remarkable hot baths, relics of temples, and theatres inclosed within fine walls, parts of which remain standing. You will find on all sides, both within and without the circuit of the walls, subterraneous vaults and aqueducts: and what I think worthy of notice, stoves contrived with wonderful art, to transmit the heat insensibly through narrow tubes.

'Julius and Aaron, after suffering martyrdom, were buried in this city, and had each a church dedicated to him. After Albanus and Amphibalus, they were esteemed the chief protomartyrs of Britannia Major. In ancient times there were three fine churches in this city, one dedicated to Julius the martyr, graced with a choir of nuns; another to Aaron his associate, and ennobled with an order of canons; and the third distinguished as the metropolitan see of Wales. Amphibalus, the instructor of Albanus in the true faith, was born in this place. The city is well situated on the river Usk, navigable to the sea, and adorned with woods and meadows. The Roman ambassadors here received their audience at the court of the great King Arthur; and here also, the Archbishop Dubricius ceded his honours to David of Menevia, the Metropolitan see being translated from this place to Menevia, according to the prophecy of Merlin Ambrosius:

"*Menevia pallio urbis Legionum induetur.*"

'Menevia shall be invested with the pall of the city of Legions.' p. 104.

From these extracts the reader will judge of the character and abilities of the original writer; and of the appropriate style adopted by the editor. In his annotations on this passage, the latter has given the history of Amphibalus, and his conversion of Albanus. But, we cannot help remarking, that, had he designed to support the opinion of Archbishop Usher, that *Amphibalus* was not a person, but a *rough shaggy cloke* usually worn by ecclesiastics, as the Greek word from which it is derived implies, he could not more effectually have accomplished his intention, than by his relation of the opening of Alban's tomb, at the order of King Edward II. "The monasteries of Ely and Canterbury," says he, "having a controversy respecting the possession of the holy martyr's body, that king caused the tomb to be opened in which the monks of Ely asserted that the body of

Albanus was deposited, but nothing was found therein but a *coarse hairy garment*, sprinkled with blood in several places, which was probably the *Caracalla* (long flowing robe, reaching to the ankles) that Albanus had received from Amphibalus, and in which he had suffered martyrdom." If *Caracalla*, as appears from Aurelius Victor, denotes the *form* of the garment, and *Amphibalus* denotes the *quality*, or texture, of it, and if this was all the body which could be produced by the votaries of this saint,—we submit the inference to our readers. Comp. Usser. de Britan. Eccles. Primord. cap. xiv. p. 539. 4to. Item. Bishop Floyd's Hist. Acc. Ch. Govern. in Brit. cap. vii. p. 151.

Before we quit the subject of this Itinerary, we may remark, that the origin of assuming the cross, may be referred to the Council of Clermont, in 1095. This badge was either woven in gold or silk, or made with cloth, and was generally sewed on the right shoulder. In the first crusade all crosses were red; but in this of 1188, (the third) the respective Sovereigns of Europe distinguished their subjects by crosses of different colours. The French retained the red, the English wore white, the Flemings green, the Italians yellow, and the Germans black. Some zealots carried their zeal so far as to imprint the figure of the cross on their skin with a red hot iron, and thus perpetuated the holy mark.

We shall next advert to our author's "Description of Wales." He has allotted eighteen chapters to the favourable qualities of the people of this country. but has compressed their unfavourable qualities into ten. Some allowance is due for national partiality; yet we hope he has done no more than justice to the honest representatives of our aboriginal ancestors. This distinction of chapters into the laudatory and vituperative appears, from whatever cause, like the declamations of two contending advocates. It is particularly remarkable in the plan he recommends, as an English courtier, for the complete reduction and government of Wales, while, as a native Cambrian, he teaches the doctrine of resistance, and the art of defence.

As a specimen of this part of the work we select the twelfth chapter, which describes the quickness and sharpness of the understanding of the Welsh, and indicates an acquaintance with the principles, and even refinements, of counterpoint, which has not been commonly attributed to the Cambrians at so early a period.

'These people being of a sharp and acute intellect, and gifted with a rich and powerful understanding, excel in whatever studies they pursue, and are more quick and cunning than the other inhabitants of a western climate.

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'Their musical instruments charm and delight the ear with their sweetness, are borne along by such celerity and delicacy of modulation, producing such a consonance from the rapidity of seemingly discordant touches, that I shall briefly repeat what is set forth in our Irish Topography on the subject of the musical instruments of the three nations. It is astonishing that in so complex and rapid a movement of the fingers, the musical proportions can be preserved, and that throughout the difficult modulations on their various instruments, the harmony is completed with such a sweet velocity, so unequal an equality, so discordant a concord, as if the chords sounded together fourths or fifths. They always begin from B flat, and return to the same, that the whole may be completed under the sweetness of a pleasing sound. They enter into a movement, and conclude it in so delicate a manner, and play the little notes so sportively under the blunter sounds of the bass strings, enlivening with wanton levity, or communicating a deeper internal sensation of pleasure, so that the perfection of their art appears in the concealment of it.

" Si lateat, prosit;
——————ferat ars deprensa pudorem."

" Art profits when concealed,
" Disgraces when revealed."

'From this cause those very strains which afford deep and unspeakable mental delight to those who have skilfully penetrated into the mysteries of the art, fatigue rather than gratify the ears of others, who seeing, do not perceive; and hearing, do not understand; and by whom the finest music is esteemed no better than a disorderly noise, and will be heard with unwillingness and disgust.

'They make use of three instruments, the harp, the pipe, and the crwth, or crowd.

'They omit no part of natural rhetoric in the management of civil actions, in quickness of invention, disposition, refutation and confirmation. In their rhymed songs and set speeches, they are so subtile and ingenious, that they produce in their native tongue, ornaments of wonderful and exquisite invention both in the words and sentences; hence arise those poets whom they call bards, of whom you will find many in this nation, endowed with the above faculty, according to the poet's observation:

" *Plurima concreti fuderunt carmina Bardi.*"

'But they make use of alliteration in preference to all other ornaments of rhetoric, and that particular kind which joins by consonancy the first letters or syllables of words. So much do the English and Welsh nations employ this ornament of words in all exquisite composition, that no sentence is esteemed to be elegantly spoken, no oration to be otherwise than uncouth and unrefined, unless it be polished by the file of this rule.'

The writer of these paragraphs could not be an ignorant man: churchman, as he was, and surrounded by superstition, confined not unfrequently to his cloister for a long time together, and poring over legends and relics, yet he had acquired knowledge of various kinds, and his mind had

evidently attained considerable cultivation; in describing the science of others, he has manifested, not merely a refined musical intelligence of the art, but an eloquence of style, and a sensibility of expression, which are worthy of a later age.

Annexed to this chapter is a valuable dissertation on Bardism, for which Sir R. C. H. is obliged to Mr. Owen. We also are happy in acknowledging our obligations to that gentleman, and regret that our limits forbid us from doing it justice.

We learn from it that there were three Orders of Bards: the Bards proper, the Druids, (Priests,) and the Ovates. The Bardic was the predominant class; it was the privileged national college of the Britons. To this primary Order appertained the perpetuation of the privileges and customs of the system; and also of the civil, and moral institutes, and learning. The Ovates were such of the Bards as cultivated particular arts and sciences: therefore it was the Order to which belonged artists and mechanics of every description. Mr. Owen thinks it was the origin of Free Masonry. The theology of the Bards admitted the existence of one Supreme Being: they considered the soul as a lapsed intelligence; privation of knowledge was its punishment, and possession of knowledge was deemed essentially to imply happiness.

They supposed the existence of innumerable worlds, and, not unlike the Brahmans, that the soul by way of punishment was cast into the lowest of them, from whence it might gradually rise according to " the progression of intelligences through all modes of being, approximating eternally toward Deity itself. Further, that this earth was originally covered with water, which gradually subsiding, land animals appeared of the lowest and least perfect species," which were followed by new and superior orders in the scale of being. The ceremonies of the Druids, are slightly hinted at; and some which are described as being of the first importance by the Latin writers, are here considered as of " less note": such as cutting the misletoe with a golden hook by the presiding Druid; gathering the cowslip, &c.

The Bards had aphorisms, political, moral, and religious, comprized in verses united in the form of triplets or triads. The system is still preserved, as to the general principles, within a small district of Glamorganshire; but has become nearly unknown in every other part of Wales for several ages.

The character of King Edward I. has been blackened by an imputation of the greatest cruelty towards the Bards; he has been accused of issuing an edict for their extermination. Our editor strongly doubts the fact: and it seems very probable that the King's supposed edict was only a threat, or was re-

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They supposed the existence of innumerable worlds, and, not unlike the Brahmans, that the soul by way of punishment was cast into the lowest of them, from whence it might gradually rise according to "the progression of intelligences through all modes of being, approximating eternally toward Deity itself. Further, that this earth was originally covered with water, which gradually subsiding, land animals appeared of the lowest and least perfect species," which were followed by new and superior orders in the scale of being. The ceremonies of the Druids, are slightly hinted at; and some which are described as being of the first importance by the Latin writers, are here considered as of "less note": such as cutting the misletoe with a golden hook by the presiding Druid; gathering the cowslip, &c.

The Bards had aphorisms, political, moral, and religious, comprized in verses united in the form of triplets or triads. The system is still preserved, as to the general principles, within a small district of Glamorganshire; but has become nearly unknown in every other part of Wales for several ages.

The character of King Edward I. has been blackened by an imputation of the greatest cruelty towards the Bards; he has been accused of issuing an edict for their extermination. Our editor strongly doubts the fact: and it seems very probable that the King's supposed edict was only a threat, or was re-

stricted to a small body peculiarly obnoxious to him. Mr. Pennant, in his Tour through North Wales, informs us, that in 15. Hen. VIII. an *Eisteddfod*, or general meeting of the Bards, was held at Caerwys in Flintshire; and in 1568, under Queen Elizabeth, a royal commission was issued for the same purpose, appointing also the same place. This commission is the last that has been granted: it is in possession of the Mostyn family, together with the silver harp, about six inches in length, which from time immemorial has been the badge of honour.

We are not so totally enveloped in Antiquarian lore as to be indifferent to the present improvements, which the spirit of modern times is effecting. We learn with pleasure that the superior accommodations of the southern counties have at length reached the northern; in the latter district, says Sir Richard,

'Large tracts of land have been rescued by embankments from the ravages of the sea: new inns have been built; and new roads of communication have been cut through the most mountainous and apparently impracticable districts. And here let me pay a just and grateful tribute to the laudable zeal and disinterested exertions of an English nobleman (Lord Penrhyn) who has devoted the profits of a large estate to the public good; who at his own expence, has formed an extensive tract of excellent road, has established a sea-port, and introduced into the very bowels of the mountains an industrious and numerous population. But the most important improvement of the country has been totally overlooked, namely, *Planting*: the native woods diminish daily. In a very few years many estates will not furnish even an oak for a gate post.' p. 403, 404.

The theory of the pointed arch as proposed by Sir R. C. H. is ingenious; and his examples are instructive. His advice to Landscape Painters, Architects, &c. is well intended; and may be useful, to young artists, especially. The work concludes with a list of books relating to Wales.

It is proper that we should notice the useful and elegant accompaniments with which the taste of the editor has enriched these volumes. They comprise five or six maps, which illustrate the dissertations; more than twenty plates of antiquities, of which some are selected from the works of our best Antiquaries, and about thirty views of principal places mentioned in the work, engraved by that excellent artist, the late Mr. Byrne.

The portrait of Giraldus, which forms the frontispiece to the first volume is "free from all common place ideas of fat contented ignorance looking downwards upon the earth:" his character was that of activity, and promptitude, of perseverance, and resolution. He was chaplain to King Henry II. secretary to his son John when in Ireland, where he refused two bishoprics, and an archbishopric, for the sake of his favourite St. David's, which he could not attain, till he found it impossible to accept it. Relinquishing all his employments, he passed the last seventeen years of his life in a cloister, and died about A. D. 1220, aged 74.

We close our account of this splendid publication with offering our sincere thanks to the learned editor for the pleasure his remarks have afforded us, and we cannot but recommend the attention of our noblemen and gentlemen, in pursuance of so good an example, to topographical antiquities. We should thank them, however, on behalf of the literary world, if in the publication of their researches, they would abate the cost, in some copies, at least, though at the same time they must abate the splendour. The present work we regard as a valuable acquisition to British history, and to the knowledge of ancient manners and progressive civilization: it is placed within the reach of noblemen, who will not read it; why should it not be placed within the reach of scholars, who will?

Art. II. *Communications to the Board of Agriculture*, Vol. IV.

(Concluded from p. 686.)

In proceeding through these papers, the next division is

XIV. *On various Subjects*, viz. No. CXLI., *on National Produce*, by the Rev. Dr. Robertson, of Granton, near Edinburgh. In this valuable paper, Dr. Robertson shews that by putting the whole of the land in England and Wales, which is fit for cultivation, under a proper course of alternate tillage and pasture, an immense annual addition would be made to the wealth and population of the country. He estimates the increased value of the crops at 40 millions annually, the present gross value being 54; and believes that an additional population to the amount of 6 millions might be easily maintained.

The idea is a good one, though we much doubt whether the crops could be made to average so high as Dr. R. has calculated. On the other hand, we think he has underrated the superficial extent of the country, proceeding on so vague an estimate as the measurement of Cary's Map would furnish. Had a more authentic statement been resorted to, the results would have appeared proportionably more important.

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'I first cut a gutter,' he says, 'eighteen inches wide, through the old bank, down to the clay, (the fen substratum being generally clay), the gutter is made near the centre, but a little on the land side. This gutter is afterwards filled up in a very solid manner with tempered clay, and to make the clay resist the water, a man in boots always treads the clay as the gutter is filled up. As the fen-moor lies on clay, the whole of this cheap improved and durable mode of water-proof banking, costs in the fens only six-pence per yard. This plan was tried last autumn, on a convenient farm, and a hundred acres of wheat were sown on the land. The wheat and grass-lands on this farm are now all dry, whilst the fens around are covered with water.'

No. CXLIV., *Thatch*, by the Rev. R. Duncan, Kilmarnock. We should heartily concur with this gentleman, in recommending slate instead of thatch for farm-houses and offices, not only for the reasons he mentions, but also because thatch is a great harbour for vermin; but we fear the difference of expense, and in some parts the difficulty of procuring the materials, will always be impediments to the introduction of slating, as a general practice; besides which, it might have occurred to him, that a farmer generally builds his barns and stables of crooked and refuse timber felled in the neighbourhood, which will not admit of that straight and regular form of roof which is required for slating.

We are now to examine the *Miscellaneous papers.*

I. *The speech of the Right Honourable Lord Carrington delivered at the Board of Agriculture, on Tuesday March* 15, 1803. To this are added some official papers, referred to by his Lordship. We have before incidentally mentioned this speech, of which a large part is occupied by refuting some imputations cast on the Board in Parliament, in consequence of its circulating copies of resolutions, entered into by the Grand Jury of the county of York, in March, 1800, stating that one of the greatest obstacles to inclosure, and the due improvement of agriculture, is the want of a fair and permanent compensation for tithes in kind.

Another considerable part of this speech details the backwardness of the East India Company to promote the importation of rice in the scarcity of 1800. It is imputed to their delays and discouragements that the supply did not arrive to meet the severe exigency of the times; nor indeed till the plentiful harvest of 1801 had made it unnecessary, when becoming a drug on the market, it subjected Government to the payment of 350,000*l.* in completion of the price guaranteed to the importers.

Very different was the success of a similar plan adopted under similar circumstances in 1794. We give the account in the words of an intelligent and authentic writer, Col. Symes.

'In 1794, when impending famine aggravated the miseries of war, the Secret Committee of the Court of Directors, at the recommendation of Government, transmitted to Lord Teignmouth, then Governor General of India, intelligence of the calamity that threatened Great Britain, desiring whatever aid the Goverment of India could supply. On receipt of the dispatch, 14,000 tons of shipping were freighted to carry rice to England, and were laden and cleared from the port of Calcutta in less than five months from the date of the arrival of the letter. This supply, with the exception of the casualties of the sea, arrived most opportunely for the relief of the poor of London, and reduced the price of that excellent article of food, to three halfpence per pound.' He adds, 'so extraordinary an exertion is neither so widely known, nor so justly appreciated as it merits. It is a circumstance which reflects the highest credit on all the parties concerned.'

It is probable, that the East India Company had been losers by their assistance in 1794; and that on this account, with the cautious propriety of merchants, they declined any immediate interference on a subsequent occasion.

II. *Essay on the management of forests, by Mons. Pannelier D'Annel, translated from the French by Sir John Talbot Dillon, under secretary to the Board of Agriculture, addressed to Sir John Sinclair, with notes by the translator, and extracts from the reports of British surveyors on the same subject.* Such of our readers as feel interested on the subject, will consult this essay itself, which is of very confined utility.

III. IV. and V. are papers relating to claims for premiums offered by the board for irrigation, accompanied by maps of the land irrigated.

VI. *List of seeds from Sumatra, sent by Dr. Campbell, of Fort Marlborough, to Lord Carrington.* These seeds, we are informed, were dispatched by the board to the West Indies, by the earliest opportunity. Among them are the *benzoe*, the *copal*, the *cardamom*, &c.; we shall be glad to hear of their success.

VII. *On the introduction of the teak tree into Barbadoes, by Nathaniel Lucas, Esq. of Lynxford-Hall, Norfolk.* We learn from Mr. L. that out of a number of East India seeds, sent to Barbadoes in 1799, only one, that of the teak-tree, vegetated. In July 1803, this tree was upwards of twenty-five feet high, thriving most luxuriantly, and at least five inches in diameter, at six feet from the ground. If this tree can be propagated in the West Indies, it will be an invaluable acquisition for the building of vessels; from its quality of resisting the worm, whose voracity proves so destructive to European oak, when brought into tropical climates.

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A communication on the use of green vitriol, or sulphate of iron, as a manure; and on the efficacy of paring and burning, depending partly on oxide of iron, by George Pearson, M. D.; read, November, 1801. The experiments made by Dr. Pearson manifest that the salt of peat ashes, a manure that has been known and highly esteemed for some years, in Bedfordshire, consisted almost wholly of pure sulphate of iron, vulgarly called green vitriol. We refer the curious reader to Dr. Ingenhouz's essay on the food of plants and the renovation of soils, published in 1796 by the Board of Agriculture, wherein, amidst a great variety of scientific and interesting remarks on this subject, we find, in conformity with Dr. Pearson's opinion, a suggestion that the oxygenous principle might be successfully imparted to an exhausted soil, before the sowing of fresh corn, by applying one of the most concentrated acids divided among a heap of sand or mould. We disapprove of Dr. P.'s giving the extracts that form the appendix to his paper, at large, from Nicholson's Journal, Tilloch's Philosophical Magazine, and the Medical and Chirurgical Review. It is a remark of Dr. Johnson, that "illustrations drawn from a book easily consulted should be made by reference rather than by transcription."

XII. *On burning lime with peat, by Mr. John Dodgson.* This practice may be found eligible where the peat lies within a few yards of the lime kiln. We rather doubt whether the quality would be so good, the heat being less intense; we agree with Mr. D. that the lime should be used *hot*. The peat ashes are certainly an object of consideration.

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We class the following numbers together.

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XXIV. *Account of some cottagers; by Thomas Babington, Esq.*

XXX. *Reasons for giving lands to cottagers, to enable them to keep cows; by Thomas Thompson, Esq.*

We are happy to perceive that the authors of these papers are strong advocates for an allotment of land to cottagers, and that opinions formerly held on this subject, seem to be giving way to the more humane and more politic system, recommended in these essays. We had marked many passages for extract, and could willingly transcribe pages of solid argument, and interesting detail. The paper of Mr. Estcourt displays the happiest results, from a plan adopted in the parish of Long Newnton, for the relief of the village poor, by letting to them small portions of land, by which the poor rates were reduced, in three years time, from 212*l.* 16*s.* to 12*l.* 6*s.*: yet the establishment of such a regulation as he suggests at the close of his paper, would be liable to many objections, and would be practicable in few situations. The observations of Sir John Sinclair tend to prove, that, contrary to opinions strenuously asserted, the system of granting small lots to industrious cottagers, has been no less applicable to the arable, than to the grazing districts. Mr. Babington states, that he has twenty-six small tenants, who are cottagers and village-tradesmen, that he is fully convinced that they can well afford to pay as high rents, as large farmers, for land suitable to their purposes; and that he has found all the predictions of larger farmers around him, of backward rents—ruined tenants—spoilt labourers and mechanics—and endless trouble to himself, entirely fail. Mr. Thompson gives an interesting account of the distribution of land, in the parish of Humberstone, Lincoln, to persons of the above description; and details the pleasing result of it, both to the industrious tenants and to the parish in general.

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We must refer to the papers themselves, but we cannot refrain from giving the substance of Mr. Babington's arguments to prove the advantages to be derived from this system, to the individuals who occupy the land, to the landlord, and to the community.

The occupiers of the land get a clear profit from it equal to from 4*l.* to 8*l.* on every cow they keep. Those who keep two cows are richer by at least 10*l.* a-year, than they would be had they no land; exclusive of the advantages they derive from raising potatoes, and other vegetables for their families and pigs, which cannot be estimated at less than from 1*l.* to 3*l.* per annum. This increase of income greatly adds to the comforts of the cottager's or village-tradesman's family; comforts which are further augmented by the nature of the articles produced by their land. They obtain from it milk for their children, which is generally procured with much difficulty by the village-poor; for a hog, whey and butter-milk, which with offal, potatoes, and cabbages, enables them to keep one of the most useful animals a poor man can possess. They are still more benefited by the improvement of their habits, than they are by the increase of their comforts. When they have any spare time, the men go to their land and their stock, rather than to the alehouse: and the women employ many hours in the care of their cows and dairies, which would be otherwise worse than lost in idleness and gossiping. Their characters are also improved by their endeavours to obtain the good opinion of their landlord; by their attachment to good order in proportion as they become possessed of property, and enjoy its advantages; and by the prospect they have of supporting their families without having recourse to parochial relief, and of seeing their children well brought up and respectable in life.

The landlord is benefited in various ways, by thus contributing to better the condition of the poor. Land in the hands of the labouring classes improves faster, from its garden-like cultivation, than that occupied by more wealthy tenants. The former have always plans on foot for increasing the fertility of their little spots. The tendency of this system to reduce the poor-rate, by lessening the number of the poor likely to become chargeable, is no small advantage to the land owner, who ultimately pays all the charges on his land. But a generous mind will receive a more valuable compensation,—in the consciousness of enabling the more deserving class of poor to exert their industry, and to employ their little capital, to the best advantage; thus adding essentially to their comforts, improving their morals and habits, and raising them to a higher rank in society.

The benefits which accrue to the individuals are a general advantage, and increase the amount of public wealth and prosperity. The more wealthy farmer is regularly supplied with sober and industrious husbandmen, above parochial dependance, though not above labour, who living around and intermixed with his land are guardians of his property, watchful against depredation, and ever ready with their assistance at his call; the productions of the earth are augmented; industry and health are promoted; economy is studied; and a robust and flourishing peasantry is encouraged, who have a stake in the welfare of their country, and who unite the desire and the ability to defend it.

Such is the picture we would fondly draw for our native land; yet one thing is still needful; one thing that is essential to human happiness in the best circumstances, and sufficient for it in the worst. In the midst of schemes and projects and improvements, it seems hard that the diffusion of religious truth should have found so little patronage. We can take upon us to assure the patriot and philanthropist, that when fairly tried, it has been uniformly successful.

XX. *An experimental essay on salt as a manure, and as a condiment mixed with the food of animals. By the Rev. Edmund Cartwright, of Woburn.* The result of Mr. C.'s experiments is decidedly in favour of salt as a manure, both when applied by itself, and in conjunction with other manures. It is much to be regretted that the strictness of the excise regulations, and the enormous duties on salt, prevent its beneficial application to agriculture. But so great is the jealousy of the revenue over this lucrative object of smuggling, that the refuse salt, which would be of the highest benefit to the neighbouring lands, is, in Cheshire and in Worcestershire, thrown into the rivers under the inspection of the excise officers who attend the salt works. It has been proposed to exempt salt, intended for agricultural purposes, from the duties, and in order to prevent its application to other uses, that the excise officers should mix it with soot before delivery. This appears to be an expedient which is more peculiarly deserving of attention, as we find, by Mr. C.'s experiments, that salt and soot (one quarter of a peck of the former to one peck of the latter) produced by far the heaviest crop of all his five and twenty different trials. Neither good nor evil effects appear to have arisen in the experiments with salt, as a condiment, when mixed with the food of hogs, the only animals on which they were made. We have known it beneficial to sheep in this country; and in America, we believe also in Spain, it is thought essential to their welfare.

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"Plough a wheat fallow in two bout ridges. In the furrow put some dung, on that dung place the potatoe sets, and then plough a bout on them, a ridge thus formed, gives a double portion of earth for the plant to grow in, and it has the benefit of the dung to root in. This applies to that part of the land which bears the crop, and which will form so many rows. The remaining part of the land will form so many alleys, in which, during the summer, the common operation of the plough will make the fallow; and thus crop and fallow be had without injury to the land. The fallow will even, in most cases, be amended, from the circumstance of some little additional trouble, which, for the sake of the potatoe crop, will be bestowed by the farmer, beyond the tillage he usually gives to the summer fallow, and hence two crops, the immediate food of man, may be had within the same tillage."

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We have now gone through the multifarious contents of this volume; and our readers will see that we have found much to approve, and something to condemn; but perhaps the most obvious remark is that the compiler has used the hoe of selective judgement with far too little diligence. It would be vain to expect that the style should be materially improved, but it may be required of him, as a duty to the Board and to the Public, to reject such communications as contain nothing new or important.

Art. III. *The Birds of Scotland,* with other Poems, by James Grahame, 8vo. pp. 240. Price 7s. Longman & Co. London. Blackwood, Edinburgh, 1806.

WE are pleased to recognize in Mr. Grahame the anonymous author of 'The Sabbath;' especially, as the rapid sale of three editions of that poem has sanctioned the praise, with which we announced it in an early stage of our labours. (E. R. I. 534.) We congratulate our readers on the possession of another publication of this rare and valuable description; in which eminent talents appear advantageously united to a vein of seriousness and devotion. Part of this work is dedicated to sacred subjects; the choice is honourable to the poet; and we are willing to believe that the same happy spirit of

piety, which they express, is predominant in his meditations; because it is evident, not merely in pieces where propriety demands it, but in the longer poem which denominates the volume.

The subject of this poem is new; and the author has displayed his ingenuity, in discovering novelty among the objects to which we are most familiar. He has not wandered in search of it to the shores of Mexico, or the caves of Domdaniel; but he has opened in our own country, at our own doors, a valuable mine, which we hope he will continue to work, without fear of exhausting it. It is a subject which affords an ample scope for descriptive talent, and requires an animated and observant admirer of nature. Such are Mr. Grahame's peculiar qualifications. He is remarkable for minuteness and accuracy of delineation; his pictures infallibly revive our recollection of scenes that are past, and possess that distinctive truth of representation, which cannot be maintained either in poetry or in painting by a creation of the fancy.

Governed by feeling and habit, rather than by theory or prejudice, Mr. Grahame appears to have derived, from his attachment to rural scenery, a decided aversion to the refinements of civilized life; and he constantly manifests a warm predilection for the wildness of uncultivated nature, as well in the moral, as in the physical world. He seems to have cherished this feeling with fondness, till at length he submits to its influence with inconsiderate and implicit obedience. A warm friend to universal happiness, he connects it indissolubly with universal freedom. Hence he regards the persecution of partridges, and of covenanters, with emotions scarcely dissimilar. He is deeply affected, not only with the horrors of the slave trade, but with the captivity of a lark, the imprisonment of a child in a cotton mill, or the impressment of a sailor; and he wastes his indignation successively on the conversion of a forest into a lawn, of many farms into few, of two kingdoms into one. On some of these points we fully agree with him, though we conceive that the opinion expressed on others is incorrect and altogether intrusive. Yet as he always chuses the poetical side of the question, we are not disposed to contend with him; it is not for the muse to be always groping for that line which accurate reasoning has described, nor do we always wish to remember it ourselves. Readily would we yield our feelings to her enchantments, and follow her fearlessly in our happy reveries; certain that we should not adopt her suggestions in practice, but that the moment of effort would destroy the illusion, and recal us from the error into which she had betrayed us

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The principal poem is divided into three books, describing the following birds, and noticing, incidentally, their nests, eggs, food, peculiar habitudes, and various enemies. I. The lark, partridge, gorcock, plover, snipe, yellow-hammer, red-breast, blackbird,* thrush,† wren, linnet, chaffinch,‡ goldfinch, woodpigeon,‖ and fieldfare. II. Cuckoo, swallow, martin, corncraik. III. Falcon, owl, raven, cormorant,§ eagle, and sea-eagle.

This plan is neither complete nor methodical, but Mr. Grahame does not profess to write a treatise. His digressions are large and numerous; he usually adverts from each bird, more or less naturally, to some event of ancient or modern life, and renders their sufferings more interesting, by comparing them with the calamities of mankind. We must now lay some specimens before our readers. In the execution of this duty, Mr. G. has occasioned us much embarrassment; we cannot adopt half the passages we have marked, and we know not which to relinquish.

The following will display his happy minuteness of description; almost every word is a picture.

'With earliest spring, while yet the wheaten blade
Scarce shoots above the new-fallen shower of snow,
The skylark's note, in short excursion, warbles:
Yes! even amid the day-obscuring fall,
I've mark'd his wing winnowing the feathery flakes,
In widely-circling horizontal flight.
But, when the season genial smiles, he towers
In loftier poise, with sweeter fuller pipe,
Chearing the ploughman at his furrow end,—
The while he clears the share, or, listening, leans
Upon his paddle-staff, and, with raised hand,
Shadows his half-shut eyes, striving to scan
The songster melting in the flood of light.' *pp.* 2. 3.

Our next specimen is of a higher order; it allludes to the *gorcock*, and describes the day on which the *sportsman animal* is roused from his torpid state.

'Low in the east, the purple tinge of dawn
Steals upward o'er the clouds that overhang
The welkin's verge. Upon the mountain side,
The wakening covey quit their mother's wing,

* Here called, the Merle. † Mavis. ‡ Shilfa. ‖ Cushat.
§ Some ornithologists use the name *corvorant* in preference. Lewin *Synops.* Vol. vi. Latham, *Gen. Synops.* Vol. vi. Johnson says *cormorant, corvus marinus.*

And spread around: Lost in the mist,
They hear her call, and, quick returning, bless
A mother's eye. Meantime, the sportsman keen
Comes forth; and, *heedless of the winning smile*
Of infant day, pleading on mercy's side,
Anticipates, with eager joy, the sum
Of slaughter, that, ere evening hour, he'll boast
To have achieved;—and many a gory wing,
Ere evening hour, exultingly he sees,
Drop, fluttering, 'mid the heath,—*even 'mid the bush,*
Beneath whose blooms the brooding mother sat,
Till round her she beheld her downy young.

'At last mild twilight veils the insatiate eye,
And stops the game of death. The frequent shot
Resounds no more: Silence again resumes
Her lonely reign; *save that the mother's call*
Is heard repeated oft, a plaintive note!
Mournful she gathers in her brood, dispersed
By savage sport, and o'er the remnant spreads
Fondly her wings; close nestling 'neath her breast,
They cherished cower amid the purple blooms.' *pp.* 15. 16.

Several lines, even in this fine passage, are feeble and awkward; and unfortunately Mr. Grahame's negligences occur most frequently at the close of the paragraphs, where they are most obvious, and extend into the sentiment as well as the expression. The reader is frequently compelled to deplore his want of care, or of taste; when instead of the impressive termination which his mind and his ear had anticipated, he finds himself in possession of a dull thought in union with a miserable cadence. In a poem of scanty merit, this would be a fatal defect; in Mr. Grahame's it is not less evident, but it is more easily pardoned. Yet the genuine talent he discovers, instead of being compelled to atone for deficiency in inferior qualifications, should have derived from their aid an accession of beauty and influence. We value a diamond, however ill set; but instead of allowing the jeweller to urge its intrinsic worth, in excuse for his neglect, we reproach him for bestowing so little care on a gem that so well deserved it. These strictures by no means apply to the whole of Mr. Grahame's poetry; his versification, though too often weak, laborious, and uncouth, is more generally elegant and harmonious, and, in some instances, gratifies our utmost wish. In the Birds of Scotland, it possesses an original, uniform, and appropriate character; in the Rural Calendar, it is more finished; in the Biblical Pictures, it varies, at one time assuming the dignified march of Milton, at another, the infantine softness of Southey. We would recommend the former as by far the preferable study.

The principal poem is divided into three books, describing the following birds, and noticing, incidentally, their nests, eggs, food, peculiar habitudes, and various enemies. I. The lark, partridge, gorcock, plover, snipe, yellow-hammer, red-breast, blackbird,* thrush,† wren, linnet, chaffinch,‡ goldfinch, woodpigeon,‖ and fieldfare. II. Cuckoo, swallow, martin, corncraik. III. Falcon, owl, raven, cormorant,§ eagle, and sea-eagle.

This plan is neither complete nor methodical, but Mr. Grahame does not profess to write a treatise. His digressions are large and numerous; he usually adverts from each bird, more or less naturally, to some event of ancient or modern life, and renders their sufferings more interesting, by comparing them with the calamities of mankind. We must now lay some specimens before our readers. In the execution of this duty, Mr. G. has occasioned us much embarrassment; we cannot adopt half the passages we have marked, and we know not which to relinquish.

The following will display his happy minuteness of description; almost every word is a picture.

> 'With earliest spring, while yet the wheaten blade
> Scarce shoots above the new-fallen shower of snow,
> The skylark's note, in short excursion, warbles:
> Yes! even amid the day-obscuring fall,
> I've mark'd his wing winnowing the feathery flakes,
> In widely-circling horizontal flight.
> But, when the season genial smiles, he towers
> In loftier poise, with sweeter fuller pipe,
> Chearing the ploughman at his furrow end,—
> The while he clears the share, or, listening, leans
> Upon his paddle-staff, and, with raised hand,
> Shadows his half-shut eyes, striving to scan
> The songster melting in the flood of light.' *pp.* 2. 3.

Our next specimen is of a higher order; it alludes to the *gorcock*, and describes the day on which the *sportsman animal* is roused from his torpid state.

> 'Low in the east, the purple tinge of dawn
> Steals upward o'er the clouds that overhang
> The welkin's verge. Upon the mountain side,
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Mr. Grahame's diction is, on the whole, judicious and poetical. He pleads, however, for the propriety of using a Scottish or old English word, 'where a modern English synonime did not present itself.' Does he mean to assert that *blawn* is more expressive than *blown*, *blae* than *blue*, *smiddy* than *smithy*, *know* than *knoll?* Mr. G. may feel some distinction here, but his readers on this side the Tweed will not perceive it. He has also used several other words omitted in the glossary, and unauthorised by classical English authority; such as *midgy*, *trysting*, *fur*, &c. We do not approve the application of *transfixed*, (p. 85) to the instrument, instead of the object, though we acknowledge it is not unprecedented. We protest also against Mr. Grahame's bold and unnecessary transgressions of metre. The supernumerary syllable, suited as it may be to the colloquial dignity of tragedy, is offensive in a composition that demands unaffected sweetness and simplicity. But not content with the range of eleven syllabies, he rambles wilfully into twelve or fourteen. Some of his lines too, through inattention, we conceive, have only eight syllables. These sins, together with various false quantities, and rugged breaks, he commits in pursuit of some attractive object, mostly an onomatopœia, which is not always worth the trouble, and certainly is not worth the sacrifice. In the following descriptions, one of the sea eagle, the other of an autumnal storm in Scotland, the reader will observe and appreciate, perhaps forgive, some of these anomalies.

'Loftier she flies than hundred times mast-height:
Onward she floats, then plunges from her soar
Down to the ship, as if she aimed to perch
Upon the mainmast pinnacle; *but up again*
She mounts Alp high, and, with her lowered head
Suspended, eyes the bulging sails, disdains
Their tardy course, outflies the hurrying rack,
And, disappearing, mingles with the clouds.'

——————— 'Dark o'er the heath
A deepening gloom is hung; from clouds high piled
On clouds, *the sudden flash glances;* the thunder
Rolls far, reverberated 'mong the cliffs;
——————— The eagle, sudden smote,
Falls to the ground lifeless; beneath the wave
The sea-fowl plunges; fast the rain descends;
The whitened streams, from every mountain side,
Rush to the valley, tinging far the lake.

But what palliation can be produced for such lines as these? which occur in different parts of the volume:

'The numerous progeny, clamant for food, —
Soaring surveys the ethereal volcanos, —

And over *Calpe's ironfenced rock*, their course; —
New flown, helpless, with still the downy tufts, —
Is one bright arch, myriads, myriads of stars —
Soon followed by the woodland choir, warbling. —'

Such are the abatements to the merit of this volume, and to the singular pleasure we have felt in perusing it. We proceed to a more grateful task; and in adorning our pages with a few more extracts, we shall very likely induce the reader to adopt our opinion, that Mr. Grahame has embellished a novel and happy subject, with great truth and delicacy of description, with a glow of endearing sensibility, and an amiable spirit of contemplative devotion. The following passage reminds us of those delightful lines in Thomson's hymns:

'Should fate command me to the farthest verge
Of the green earth, &c.;'

the idea of which, perhaps, was suggested by Horace's '*Pone me pigris ubi nulla campis Arbor*, &c.'

'O, Nature! all thy seasons please the eye
Of him who sees a Deity in all.
It is His presence that diffuses charms
Unspeakable, o'er mountain, wood, and stream.
To think that He, who hears the heavenly choirs,
Hearkens complacent to the woodland song;
To think that He, who rolls yon solar sphere,
Uplifts the warbling songster to the sky;
To mark His presence in the mighty bow,
That spans the clouds, as in the tints minute
Of tiniest flower; to hear His awful voice
In thunder speak, and whisper in the gale;
To know, and feel His care for all that lives;—
'Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.
Yes! place me 'mid far stretching woodless wilds,
Where no sweet song is heard; the heath-bell there
Would soothe my weary sight, and tell of Thee!
There would my gratefully uplifted eye
Survey the heavenly vault, by day,—by night,
When glows the firmament from pole to pole;
There would my overflowing heart exclaim,
The heavens declare the glory of the Lord,
The firmament shews forth his handy work!' *pp.* 63. 64.

Our next quotation is copied from the 3rd book, which, as it describes ravenous birds, very properly assumes a more dignified character. The reader will observe an impressive fidelity of resemblance, in almost every feature of this awful delineation.

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'High rides the moon amid the fleecy clouds,
That glisten, as they float athwart her disk;
Sweet is the glimpse that, for a moment, plays
Among these mouldering pinnacles:—but, hark!
That dismal cry! It is the wailing OWL.
Night long she mourns, perched in some vacant niche,
Or time-rent crevice: Sometimes to the woods
She bends her silent, slowly moving wing,
And on some leafless tree, dead of old age,
Sits watching for her prey; but should the foot
Of man intrude into her solemn shades,
Startled, he hears the fragile, breaking branch,
Crash as she rises;—farther in the gloom,
To deeper solitudes she wings her way.'

'Oft in the hurly of the wintry storm,
Housed in some rocking steeple, she augments
The horror of the night; or when the winds
Exhausted pause, she listens to the sound
Of the slow-swinging pendulum, till loud
Again the blast is up, and lightning gleams
Shoot 'thwart, and ring a faint and deadly toll.'

'On ancient oak, or elm, whose topmost boughs
Begin to fail, the RAVEN'S twig-formed house
Is built; and, many a year, the self same tree
The aged solitary pair frequent.
But distant is their range; for oft at morn
They take their flight, and not till twilight grey
Their slow returning cry hoarse meets the ear.'

'Well does the raven love the sound of war.—
Amid those plains, where Danube darkly rolls,
The theatres, on which the kingly play
Of war is oftenest acted, there the peal
Of cannon-mouths, summons the sable flock
To wait their death-doomed prey; and they do wait:
Yes, when the glittering columns, front to front
Drawn out, approach in deep and awful silence,
The raven's voice is heard hovering between.
Sometimes upon the far-deserted tents,
She boding sits and sings her fateful song.
But in the abandoned field she most delights,
When o'er the dead and dying slants the beam
Of peaceful morn, and wreaths of reeking mist
Rise from the gore-dewed sward: from corpse to corpse
She revels, far and wide; then, sated, flies
To some shot-shivered branch, whereon she cleans
Her purpled beak; and down she lights again,
To end her horrid meal: another, keen
Plunges her beak deep in yon horse's side,
Till by the hungry hound displaced, she flies

Once more to human prey.—Ah, who is he
At whose heart-welling wound she drinks,
Glutting her thirst! He was a lovely youth;
Fair Scotia was his home.'— *pp.* 74. 76.

We turn trembling and abruptly from this picture of human guilt and misery, to its counterpart.

'On distant waves, the raven of the sea,
The CORMORANT, devours her carrion food.
Along the blood-stained coast of Senegal,
Prowling, she scents the cassia-perfumed breeze
Tainted with death, and, keener, forward flies:
The towering sails, that waft the house of woe,
Afar she views: upon the heavy hulk,
Deep-logged with wretchedness, full fast she gains:——
And now she nighs the carnage-freighted keel,
Unscared by rattling fetters, or the shriek
Of mothers, o'er their ocean-buried babes.
Lured by the scent, unweariedly she flies,
And at the foamy dimples of the track
Darts sportively, or perches on a corpse.' *p.* 80.

After such scenes, how heavenly is the picture of this world before it was infected by iniquity. We copy from a poem, entitled, 'The First Sabbath.'

——————'Blessed that eve!
The Sabbath's harbinger, when all complete,
In freshest beauty from Jehovah's hand,
Creation bloomed; *when Eden's twilight face*
Smiled, like a sleeping babe: The voice divine
A holy calm breathed o'er the goodly work:
Mildly the sun, upon the loftiest trees,
Shed mellowy a sloping beam. Peace reigned,
And love, and gratitude: The human pair
Their orisons poured forth: love, concord, reigned;
The falcon, perched upon the blooming bough
With Philomela, listened to her lay;
Among the antlered herd the tiger couched,
Harmless; the lion's mane no terror spread
Among the careless ruminating flock.
Silence was o'er the deep; the noiseless surge,
The last subsiding wave,—of that dread tumult
Which raged, when Ocean, at the mute command,
Rushed furiously into his new-cleft bed,—
Was gently rippling on the pebbled shore;
While, on the swell, the sea-bird, with her head
Wing-veiled, slept tranquilly.'

We are highly pleased with Mr. Grahame's choice and execution of several similar subjects, under the title of "Biblical

Pictures," a species of composition, in which we shall rejoice again to meet him. Yet, we must observe that description is his *forte*, and that his most important themes fade into misty obscurity, when he cannot surround them with the colours of fancy. Some of these Pictures are quite feeble and indistinct, and others owe the beauty they possess to a single incidental flash of vivid description. Very different from Cowper and Young, Mr. G. writes to the senses rather than to the feelings; he attains the sublime and the pathetic, but it is the visible, not the mental: he therefore sways the imagination rather than the sympathy, and leaves us impressed and gratified, more than agitated or enraptured. Nearly all the interesting passages in this volume consist of a combination of circumstances, skilfully chosen, artfully united, and depicted with a delicate and curious felicity. Of this sort is the description of the raven, and many more which our readers will observe in consulting the volume. As most of them will doubtless enjoy this gratification, we curtail our extracts with the less reluctance; they will find the application of our hints perfectly obvious.

The Rural Calendar, to which we have already alluded, is an appropriate description of every month, a theme which Mr. Grahame could not fail to render interesting. These poems are succeeded by a few short pieces of unequal merit, among which we notice some spirited lines on the Slave Trade; about 70 pages of notes terminate the volume.

In the description of November, we were displeased to see

> 'Now let the circling wine inspire the song,
> The catch, the glee;'

language devoted by custom to far other rites, than we would wish Mr. Grahame to celebrate. In 'May,' we observe some silly attempts at complimenting female beauty, which are in every respect unworthy of him.

We are not fond of seeing or of blazoning such defects; Mr. Grahame should have spared us this mortification. He should remember that celebrated sentiment, "*pingo in æternitatem*," and endeavour to correct the various failings which may defeat his claim to poetical immortality. We rejoice that he remembers its import in a nobler sense; that he does not employ his talents in treasuring up for himself a futurity of remorse and dismay; but that he claims peculiar honour from the friends of piety, for associating, in its service, the accomplishments of the Poet, with the meditations of the Christian.

Art. IV. Richardson's *Persian, Arabic, and English Dictionary*, improved by C. Wilkins, LL. D. F. R. S. &c.

(Concluded from p. 588.)

WE have already noticed the slow progressive movements of Oriental lexicography, before the present work assumed that improved form, in which it is now exhibited to the public. The nature and amount of these improvements it is now our duty to examine.

The first object of Dr. Wilkins's labours, we find, was to correct Richardson's work by collating it with Meninski's; and at the same time to revise and correct the European orthography of the words, according to a simple and uniform system. This part of the plan, a learned friend advised him to omit entirely, on the ground that no possible method of European spelling could express the true pronunciation of the Oriental languages.

'Had this advice been followed, (says Dr. Wilkins), the learner would have been left without any thing to teach him how to discriminate between words composed of the same consonants, but which, according to the short vowels which are supplied in repeating, may have many different pronunciations, and as many meanings. As I could not, therefore, agree to do this, without substituting something in the room of what was proposed to be left out, at first I thought of adding the marks for the short vowels to each word in the Arabic characters; but I was obliged to abandon this scheme, because of the enormous increase of expense in paper and printing, besides the difficulty of getting such a delicate operation executed without numerous mistakes. Upon these considerations, I judged it adviseable to pursue the original plan; but to correct its mistakes, which were very numerous, and regulate the orthography systematically by a simple and invariable scheme.'

As this scheme is on the whole the most consistent we have met with, we think our readers will be pleased to have it laid before them: and we do this the more cheerfully, because it will be serviceable to Persian students who may never have the opportunity of using this Dictionary.

'It is presumed the student is acquainted with the Persian and Arabic alphabets, and knows the intention and importance of the several diacritical marks, sometimes used when they would point out the precise form and pronunciation of words, as is the general practice in grammars and copies of the *Kurán*.———*a, i, u* (*short*), as initials, are used to express the powers of [ا], [إ], [أ] respectively; and, as medials or finals, of [´] [ـِـ] [ـُـ]. Examples, اگر *agar*, If; ابتدا *ibtidā*,

Beginning; اُروض *urūz*, Earths; اُشتر *ushtar*, A camel.——*ā* (*long*), as an initial, is used to express the power of [آ], and as a medial or final, of [ا], preceded by its homogeneal character [´], the two, coalescing, forming one long vowel. Example, آفتاب *āftāb*, The sun.——*ī* (*long*), as an initial, is used to express the power of a silent [ي], preceded by [ا]; and, as a medial or final, of a silent [ي], following [ِ], where, in both cases, the two characters, being homogeneal, coalesce, and form one long vowel. Examples اینجا *injā*, Here; گردیدن *gardīdan*, To turn.——(*ū long*), as an initial, is used to express the power of a silent [و] after [اُ]; and, as a medial and final, of a silent [و] following its homogeneal character [ُ], in both instances the two, uniting, form one long vowel. Example, اولو *ūlū*, Lords, masters.——*ō* (*long*) and *ē* (*long*) are used for [و] and [ي], when distinguished by the term پارسي *pārsī*, Persian, or مجهول *majhūl*, Unknown; which terms are used in contradistinction to تازي *tāzī*, Arabic, or معروف *maʿrūf*, Known; applied to و and ي when pronounced in the common way. Examples, او *ō*, He; روز *rōz*, Day; ایشان *ēshān*, They; شیر *shēr*, Lion.——*o* (*short*) and *e* (*short*), are used when [ُ] and [ِ] are directed to be so pronounced by the term پارسي or مجهول. Examples, به *beh*, Good; دختر *dokhtar*, Daughter. As initials they are seldom found.——*w* stands for a quiescent [و], preceded by a heterogeneal vowel; and also for the same letter opening upon a vowel. Examples, تصور *tasawwar*, Imagination, fancy, idea; ولد *walad*, son; ولایت *wilāyat*, Country; وجود *wujūd*, Existence.——*y* stands for a quiescent [ي], preceded by a heterogeneal vowel, and for an open [ي], followed by a vowel. Examples, ایام *ayyām*, Days; یافتن *yāftan*, To get, obtain.——*a'* stands for [ي] final, when to be pronounced as [ا], as is often the case in Arabic words.——' An apostrophe is used to show, that a letter, though written, is not pronounced. Examples, خواستن *kh'āstan*, To want; خوان *kh'ān*, Table.——*b* is used for [ب].——*p* is

used for [پ].———*ṭ* (with one dot under it) is used for [ت].———*ṣ* (with one dot under it) is used for [ث].———*j* is used for [ج]———*ch* is used for [چ].———*ḥ* (with one dot under it) is used for [ح].———*kh* is used for [خ].———*d* is used for [د].———*ż* (with one dot over it) is used for [ذ].———*r* is used for [ر].———*z̈* (with two dots over it) is used for [ز].———*j́* (with two dots over it) is used for the Persian [ژ].———*s̈* (with two dots under it) is used for [س].———*sh* is used for [ش].———*ṣ̈* (with three dots under it) is used for [ص].———*ż̈* (with three dots over it) is used for [ض].———*ṭ̈* (with two dots under it) is used for [ط].———*z̈̈* (with four dots over it) is used for [ظ].———ع In the folio edition, this character had no substitute. I have, in imitation of *Meninski*, used it among our letters, to prevent the hiatus and confusion that would be the consequence of dropping such an essential character.———*gh* is used for [غ].———*f* is used for [ف].———*ḳ* (with one dot under it) is used for [ق].———*k̈* (with two dots under it) is used for [ک].———*g* is used for [گ].———*l* is used for [ل].———*m* is used for [م].———*n* is used for [ن].———*w* is used for [و], when in a state to be considered as a consonant———*ḥ̈* (with two dots under it) is used for [ه].———*ṭ̈* (with three dots under it) is used for [ة].———*y* is used for [ي] when considered as a consonant.———*Double* consonants are used to answer to letters marked with [-].'

Some uniform scheme to express the Persian and Arabic letters by corresponding letters in our own alphabet, was become essentially necessary, as each Orientalist had a method of writing them in European characters peculiar to himself. This, as might be expected, has produced much embarrassment, and frequent mistakes. Whether the present system, proposed by Sir W. Jones, and adopted with various improvements by Dr. Wilkins, will be generally used in this, and other countries, time only can determine; we sincerely wish it may, for the sake of inducing a uniformity which shall prevent confusion and error. The ع *ayn*, which in Mr. Richardson's work had no substitute in European letters, Dr. W. has left in its native form among our letters, "to prevent" as he here informs us, "the hiatus and confusion that would be the conse-

quence of dropping such an essential character: of the appearance of this letter in the beginning, middle, and end of words in the European orthography, we think it necessary to give our readers the following Examples. عذاب, ع *āb* punishment; فعل, *fi*ع*l*, an action; شبدع, *shibda*ع, a scorpion.

With his own scheme in general Dr. W. is not perfectly satisfied; he makes for it the following very modest apology.

'It has not been my intention, by the foregoing scheme of orthography, to shew the exact pronunciation of every word, for that would have been a vain attempt, because, as many of the sounds existing in the Arabic language are not known in our own, so we have no characters to represent them; and I hold it next to impossible to convey the idea of a foreign sound through any organ but the ear. All I have attempted, therefore, has been to select from our alphabet as many letters as do exactly correspond with certain letters in the Arabic, and by means of diacritical marks applied to more, to represent such other articulations as do not exist in our language, and for which, consequently, we have no appropriate characters. Thus, by furnishing an alphabet of letters with which the student is familiar, and in which provision is made for the short vowels omitted in Arabic and Persian, I flatter myself he will be assisted in spelling, though not in pronouncing correctly, the words in the original character; particularly all such as are formed of consonants only, and which differ in meaning according to the vowels with which they are to be pronounced, and which in his own characters are supplied.'

Notwithstanding the necessary imperfections of this scheme, we regard it as very valuable, and heartily rejoice that Dr. W. did not follow the recommendation of his learned friend "to omit the *repetition* of the words in our letters." Such an omission, undoubtedly, would have injured the reputation and utility of the work, and greatly disappointed the expectations of the Public. Mr. Richardson, it is well known, had not been in India, and could not pretend to great accuracy with regard to pronunciation: indeed *Meninski* supplied him with nearly all the materials of this part of the work. Dr. W. from his long residence in India and general acquaintance with its various languages and their dialects, was well qualified to execute this part of his undertaking with accuracy and precision: and we feel no difficulty in asserting, that he has accomplished this very laborious task in a manner highly honourable to his talents and diligence. It will be seen, on comparing the editions, that he has constructed this part entirely anew. What was formerly done by Meninski and Richardson was of no use to him, as the scheme is almost entirely original.

But this, however important, is but a small part of Dr. Wilkins's improvements. In the former editions, words begin-

ning with ج jim, چ che, ز za, ژ zhe, ک kaf and گ gaf, were respectively thrown under the heads ج, ز, and ک. In this edition, they follow each other regularly according to their order in the alphabet. A good deal of confusion had also been occasioned by using the same character, ک, for two distinct powers, *kaf* and *gaf*, which now cannot be mistaken, as the *gaf* is marked by an additional stroke over it, گ.

The ب ba, and پ pa, also, which were confounded by Mr. R. under the head ب ba, are here distinguished, and follow each in their alphabetical order. This confusion in Mr. R.'s work we find it difficult to excuse; Meninski's Thesaurus, indeed, is thus injudiciously arranged, which might have been, in some measure, owing to his comparative unskilfulness in the Persian tongue, but Mr. R. should have known better—; and should not in this, as well as in almost every other respect, have copied the blemishes as well as the excellencies of his model. But our learned readers already know how vain it is, generally, to look in Richardson for what is not to be found in Meninski.

The diacritical marks, which Meninski had very properly introduced in the Thesaurus, and which Mr. Richardson, greatly to the prejudice of his work, had omitted, are restored in the present edition, viz. The *mida* or *mad* [~]; *hamza* [ʾ] and the *tehsdid* [ّ]. Dr. W. has also added [ـِ] كسر, *kesr*, the sign of the Persian genitive, wherever he judged it might facilitate the proper reading of the examples.

Notwithstanding the additions, both in *words*, and in *meanings*, are numerous and important, yet we must confess we were more disappointed in this part of the work than in any other. We exceedingly regret that the learned Editor should have so far sacrificed his own knowledge and judgement, as to follow the unscientific method of interpreting Arabic roots, which has been pursued by Meninski and Richardson. Why was not the plan of *Golius* and *Willmet* preferred in every Arabic word? Why are we still to look in vain, even in this greatly improved edition, for the proper definition of Arabic roots? Why is *Golius* (now so exceedingly scarce and dear) or *Willmet*, still essentially requisite to the Arabic student, when a little additional trouble and expense, in the present work, would have superseded the necessity of referring to Lexicons, which are almost entirely confined to the libraries of the learned? Had Dr. W. totally abandoned the plan of Meninski and Richardson, and deliberately consulted his own judgement, it would have been more creditable to himself, more abundantly useful to the literary world, and, we are persuaded, on the whole,

not more laborious. It is often more easy to make a new work, than to mend an old one.

To give our readers an example, of what we wish had been done on the Arabic verbs, in this improved edition, we shall lay before them the radix سحر, with its derivatives and explanations; taken casually from a multitude of others in *Willmet*, without any other design than merely the *exempli gratiâ*.

"سحر, *Scindere* s. *secare in orbem: inde notio circandi, mox gyrandi; & hinc a motu versatili* fascinavit, incantavit. Decepit. II. Multum fascinavit, multisque præstigiis usus fuit. — سحر, *Sahron*, Pulmo *pec.* brutorum. — سحر: *Sihron. Act.* et ipsum fascinum, incantamentum, præstigiæ· *pulchre ad fascinantem eloquentiam transfertur*; sic سحر البيان, Præstigiæ facundiæ. *Saharon*, gyratio *pec.* lucis, dein Antelucanum tempus. [IV. multo mane, diluculum, fuit, venit, ivit. *Golius*] *sahhâron*, Fascinator, incantator, præstigiator, sciens, scientia pollens, ac vafer." *vid. Willmetti, Lexic. sub voc.*

In every part of this explanation, the original idea derived from the verb is kept constantly in view, and this evidently without any design on the part of the Lexicographer; and each inflection of meaning is connected with, and reducible to, the ideal one. The whole concerns the pretended magician and his arts. Among such persons *geomancy* was in constant use, *inde notio circandi, gyrandi*; hence the magical *circles*, diagrams, &c. drawn on the earth. Magicians also were accustomed to turn round with great violence, till seized with a vertigo they fell down and lay for some time in strong spasmodic contractions, during which they were supposed to be under the immediate influence of the Spirit of Divination. (*Et hinc a motu versatili* incantavit, &c.) Among such people certain *words*, as well as *figures*, were supposed to possess great power in the evocation of spirits: hence the word was used to signify, a powerful *orator*, one who *charms* by the powers of elocution. Divination by the Korân is frequently practised among the Mohammedans, and we have seen a system of rules prescribing the manner in which this is to be done. We have seen also many of the geomantic figures, squares, &c. which are used on such occasions, accompanied with extracts from the Koran, variously written, which were supposed to possess the power of fascinating an enemy, or preserving those who carried them, from all evil and danger. Divination by the entrails of animals, and particularly by the flowing of the blood and motion of the lungs, was, anciently at least, very common; it was probably in consequence of this, that the noun, *sihron*, was used to express the *lungs*, particularly of *brutes*.

Magicians usually employed the time between midnight and sun-rising for their incantations; hence the word was applied to signify *gyratio lucis*, the completion of the *Nucthemeron* Circle; as, from dawn to dawn was the general admeasurement of the natural day and night, and hence سحريا, *early in the morning before the dawn*—whence the magician appears to have been denominated the *early riser*, the *morning*, or *early man*. Again, as such persons pretended to a depth of knowledge with which others were unacquainted, and their science in the *East* as well as in the *West* was honoured with the title of supereminent wisdom, the verb also signified he was *wise, cunning—he excelled in wisdom*.

It is owing to the determined nature and meaning of its roots, that the Arabic language has continued without corruption or change for so many centuries: and as the invariable fixedness of the roots, and certainty of their meaning, constitute some of the peculiar excellencies of this language, and as the root shews in what sense every derivative is or should be used, it is the indispensable duty of a lexicographer to attend most rigorously to this point; here both his skill and industry should be particularly apparent. Let us now see how this root and its derivatives stand in the work before us.

'A سحر *Sahar*, the crepuscule, twilight, dawn; هنگام سحر, the rising of Aurora, the dawn. علي السحر, Towards morning. P. سحرگاه, *sahar-gāh*, The morning, dawn. To-morrow, the day after to-morrow. سحرگاهي *sahargāhī*, Early. P. سحر خيز, an early riser. *Sihr* or *sahr*, magic, enchantment, fascination, witchcraft, sorcery, necromancy. Any subtlety or trick by which a person is deceived; knowing, sagacious. The lungs. انتفخ سحره His lungs swelled (from fear) P. سحر كردن, To enchant, charm, fascinate. علم سحر The art of magic, necromancy. سحر حلال, lawful enchantment, i. e. poetry, poetic license. سحرباز, An enchanter, a sorcerer. سحربازي, Magic. سحرساز, An enchanter.'

This is the explanation given by Richardson and Meninski, which Dr. W., who has too closely pressed the footsteps of his predecessors,——left as he found it. But how vague and unsatisfactory is this definition,—in which the proper meaning of the Arabic root, and the connection of the different derivatives with it, are equally undiscernible? Should it be said, that the Dictionary, (though its title implies the contrary,) was designed principally for the Persian, and that the Arabic is considered only so far as it is connected with that language;

—then we must beg leave to say, it should have been otherwise; and we heartily wish that the editor's plan had permitted him to render this work as useful for the Arabic language as it is for the Persian, as we are perfectly satisfied of his competency to this and every other requisite improvement.

The sources whence Dr. W. derived his materials for the present improved edition, he thus describes. "Two dictionaries lent to the publishers by a learned Orientalist, one of them a very copious MS. prepared for his own use; and the other a copy of the folio edition of this work, in the margin of which a great many words had been supplied. The greatest number however was drawn from original Persian and Arabic Dictionaries in the editor's possession, particularly from the قاطع برهان, منتخب اللغات, كشف اللغات, فرهنگ رسيدي, فرهنگ جهانگيري, صراح, &c." These, with a few others mentioned by the editor, are certainly standard works in the Persian and Arabic languages; and to more respectable authorities than the *Ferhung Jehangeery*, and the *Surah*, Dr. W. could not have referred. We must observe, however, that the work entitled, فرهنگ حضرت ديوان حافظ, would have helped him to the explanation of several difficult terms which are either of rare occurrence, or used by Hafiz in a peculiar sense. How necessary the dictionaries of *Golius* and *Willmet* would have been for the Arabic department, we have already hinted.

As the following paragraph not only gives the editor's reasons for preferring the *Nisk*h character to the *Taaleek* or *Nistaaleek*, but also shews that the Arabic Bible, long expected from the late Professor Carlyle, has not yet been commenced, we shall lay it before our readers.

"It remains to say a few words respecting the new Arabic type here exhibited. The punches were gratuitously designed by myself, and executed, under my superintendence, by that ingenious mechanic, Mr. William Martin, expressly for the purpose of printing a portable edition of the Old Testament in the Arabic language, for which he long since supplied a very large fount of letter; but as the execution of that work, owing to various accidents, particularly the death of that celebrated Arabic scholar and amiable man, the Reverend Mr. Carlisle, who had liberally undertaken the labour of being its editor, has been retarded, there had not occurred, till now, a fair opportunity of exhibiting them. They will, I trust, be found not only legible, but if compared with any that have been before made in this country, not inelegant. I chose the best specimens of Arabic writing for my copy, and I preferred the form which is called نسخ, (naskh), because, from its superior regularity and plainness over all other hands, it is, in my humble opinion, the only form which should be used for printing, whose object is not only to multiply and disseminate with superior expedition, but to facilitate study by plainness and uniformity of character. Many attempts of late years have been made, both in Bengal and England, to imitate the mode of writing practised by the Persians

commonly called نستعليق (nistaaleek); but though I myself set the example, as long ago as the year 1783, when I manufactured a fount after the best models to be procured, with which were printed several works, particularly A Vocabulary, English and Persian, by Francis Gladwin, Esq. * and The Forms of Herken, by Dr. Francis Balfour, I am obliged to confess, that the irregularity and extreme delicacy of that mode of writing are such, that it cannot be successfully imitated but by almost a logographic process.'

The additions to the original, are distinguished by placing the letter E after the *word* or *period* added. These frequently occur, particularly in the letters چ، ڤ، ڇ، ڎ، ک، and ڧ. In some places they are very numerous, and on the whole must amount to several thousands; beside literal and verbal corrections and alterations innumerable. The number however of the additional words would have been considerably increased, had the editor inserted, in their proper places, the extensive list which Mr. Richardson has left in the table of *omissions.* How a correction so obvious could be overlooked, we cannot imagine; particularly, as we find but few of these words have occurred to the editor in the course of revising this work. A *supplement*, therefore, annexed to the succeeding volume, will not be unacceptable to the Persian student, and may be easily bound up with this, when the work is completed.

The principal objection against the present edition, with the generality of readers, will relate, we apprehend, not to the execution, but to the *price.* We have already seen that Mr. Richardson published his work in two vols. folio, at *Seven Guineas.* The present edition in two vols. 4to. is published at *Twelve!* And yet the editor says, "In reducing the work from a folio to a quarto, two objects were kept in view; *lessening the expense to the purchaser*, and rendering it more convenient for his perusal." This appears to require some explanation. Had the present edition been printed, like the preceding one, in folio, and with as large a letter, its important additions would have swelled it far beyond the size of that work, and of course it must have been proportionably more expensive. We should have been among the first to exclaim against the price, had we not considered this circumstance, and understood besides, that the expenses of the publishers in bringing out the work have been unusually great; we may judge of the whole by one instance, that for the *loan* of that copy of Richardson, mentioned above, with marginal MS. additions, they gave no less than £300. Considering farther the masterly typographical execution of the work, at the press of Mr. Bulmer, the beauty and excellence of the types, ink, and paper, and the high price to which the pre-

* This work we have described above, p. 587.

ceding edition had arisen on account of its scarceness,—the purchasers of the present will have little reason to complain. For our own parts we heartily wish the work success, and hope that neither the editor, nor the publishers, will have reason to reproach the public with ingratitude.

We have freely stated our objections to the work, considered as an Arabic Dictionary, but we wish to be understood that these objections lie not against the learned editor, whose talents and character we hold in high estimation, but against the *original plan* of the Lexicon. Even with this important drawback, we scruple not to repeat our assertion, that the Dictionary, in its present improved state, is very far superior to every work of the kind yet offered to the European Public.

The editor's general apology for the defects of his complex and laborious undertaking, is contained in the following terms; "After all the labour which has been bestowed upon this volume, I am not so vain as to suppose I have cleared it from all its radical errors; or that, while I have been solicitous to correct the mistakes of others, I myself have not committed many blunders. Upon the whole, however, I trust the work in passing through my hands will be found improved."—Had he assumed a far higher tone, he would still have been much within the limits of modesty.

In a few instances we notice a reference to *Shanscreet* words; we regret that they are not more numerous, being convinced that the Persian is frequently indebted to the Shanscreet, and that few men in Europe or Asia are more capable, than Dr. Wilkins, of ascertaining the amount of obligation.

We could have wished also, that he had made some additions to that very interesting department of Mr. Richardson's work, the historical anecdotes, notices of peculiar customs, civil and religious, which prevail in the East, &c. &c.; these explanations, however, Dr. W. has left as he found them. They certainly display Mr. R.'s great industry and extensive reading; but having been so many years before the world, it cannot now be proper to transcribe any specimens.

Mr. Richardson's *Dissertation on the Languages, Literature, and Manners of Eastern Nations* prefixed to this work, is of very great importance and utility; and the *Proofs and Illustrations* at the close of the dissertation, are peculiarly valuable. This little tract was reprinted in octavo, 1778, with a second additional part on the same subject, little inferior to the preceding. From this praise, however, we except the unmerciful treatment of Mr. Bryant's Mythology, and of the Greek historians in general.

The Second Volume of this work, or the ENGLISH, *Persian, and Arabic*, we understand, may be expected in the course of another year.

Art. V. *Epistles, Odes, and other Poems,* by Thomas Moore, Esq. 4to. pp. 341. 1l. 11s. 6d. Carpenter. 1806.

THOMAS MOORE, *ci-devant* THOMAS LITTLE, and *soi-disant* ANACREON, holds the strange opinion, that Reviewers are "accountable beings," though he writes as if *he* were accountable neither to God nor man. Our readers know what a tremendous risk one of the most formidable of our brethren has incurred, by presuming to reprobate the publication of these poems,—less, indeed, as a personal crime, than as a public nuisance. Unawed, however, by so awful a warning, and neither daring, nor deprecating, Mr. Moore's displeasure, we shall speak as freely of this gay volume, as if the author were neither a man of honour nor a gentleman, but as sincere a coward as the writer of this article has the courage to avow himself.

When Mr. Moore tells us that he has been "tempted by the liberal offers of his bookseller," without which "*seasonable* inducement these poems very possibly would never have been submitted to the world," we regret, not only the poet's necessity, but the bookseller's liberality. Surely Mr. M. does not thus brand the character of his bookseller, as an apology for himself! If he degrades himself to be a literary pimp, is it any excuse to say that he was *hired?* We sincerely wish that the speculation of the one may be as unprofitable, as the work of the other is immoral. Avarice is so given to over-reaching, that, perhaps for the very love of the thing, it sometimes over-reaches itself; like the miser, who was so fond of eating *at other people's expense*, that he used to crib the cheese out of his own mouse-traps. The price of this book, which truly is its best recommendation, because it will tempt nobody to buy it, is fixed so high, in the hope of extravagant profit, as to place it beyond the reach of almost all, but those persons of rank and fortune, with whom the author would persuade us that he is in habits of friendship and familiarity. Indeed, on seeing the noble names which are so ostentatiously blazoned throughout these unhallowed pages, one might imagine that Mr. Moore, being himself unable to blush, had resolved to blush *by proxy*; for he has left his patrons no alternative, but to disown him or to blush *for* him. Among these it is shocking to observe the names of ladies, so indicated by letters and dashes, that they may be conveniently filled up by the ingenuity of slander, and attached to persons, by whom the libertine and his song ought to be held in equal scorn and detestation. If Mr. M., as we are assured, be indeed an acceptable companion among the great and illustrious, the moral character of our highest circles must be

placed on a far lower rank, than is consistent with our aristocratic prepossessions.

Among the paths of literature, there are only two short and easy ones to popularity—personal satire and licentiousness. In the first, there have been many successful adventurers among recent authors. In the last, Mr. Moore out-strips all rivals, and leaves even his friend Lord Strangford at a hopeless distance behind him. The poems of *the late* Thomas Little (the first publication of the *present* Thomas Moore) are now in the *eighth edition:* the same talents more honorably employed, would probably not have produced *one eighth* of the reward, in fame to the poet, and money to the bookseller, which they have gained in about five years, by such shameless prostitution. To the success of that meretricious volume, may be attributed the mercenary munificence which rescued the present from oblivion. The eagerness with which Thomas Little's 'Juvenile Indiscretions,' were purchased at *seven shillings*, naturally enough induced the publisher to imagine, that Thomas Moore's manly irregularities would fetch a *Guinea and a Half;* for the former were only the abandoned abortions of *folly without thought* in a boy, while the latter are the avowed offspring of *folly matured by reflection* in a man. But in this golden expectation, the adventurer will probably be disappointed. This volume is too unwieldy to be a pocket companion, or a bosom friend; it cannot conveniently be secreted in the drawer of a toilette, or read by stealth behind a fire-screen; and were a second edition to reduce it from the dignity of royal quarto to foolscap octavo, (the rank of its predecessor) still the quantity of matter must either burst it in twain, or swell it to such an unfashionable bulk, as would exclude it from all polite circles; for so refined is the sense of propriety among the *beau monde*, that even profligacy is not admitted into good company, except it be dressed *a-la-mode*. Besides, the very sight of *so much at once* of what he loves best, would sicken even to loathing the young and impatient voluptuary; so that perhaps not one sensualist will be found, who, with appetite unsated and insatiable, can riot through all the courses of this corporation-feast of indelicacies, unless it be some hoary debauchee,—the lukewarm ashes of a man, from which, though the fire of nature be extinct in them, the smoke of impurity still rises as they cool for the grave.

Yet let not virtue exult, nor Thomas Moore despair. He has shot his arrows at youth and innocence; and the young and the innocent will yet be his victims. Poison so exquisitely malignant, and prepared with such incomparable skill, can hardly fail of being as widely pernicious, as his fond imagination ever dreamed in his most sanguine moments of anticipation. Though

the formidable size of this volume will equally deter the gay and the indolent from toiling through its labyrinths of seduction, though it cannot be named in any decent family, though none but the most undaunted can apply for it, and though no bookseller will produce it, who has the fear of the Society for the suppression of vice before his eyes, yet its most inflaming contents will be reprinted in newspapers, magazines, and miscellanies, recited and sung in convivial companies, and circulated in manuscript among friends; insidiously assailing the purity of the fair sex, and completing the corruption of youth, which is so auspiciously begun at our public seminaries.—Thus will the plague of this leprosy spread from individual to individual, from family to family, from circle to circle, till it mingles and assimilates with that general mass of corruption which contaminates society at large, and which eventually may be aggravated, in no small degree, by this acquisition of new snares for virtue and new stimulants to sensuality. This is no fanciful speculation. The 'mystery of iniquity,' here published to the world, will operate beyond the search of human reason: the wisdom of God alone can comprehend the infinite issues of evil; the power of God alone can restrict them.

It is unusual for us either to praise or condemn a publication of magnitude, without endeavouring to establish the reasons we assign by quotations from the work itself; for every author is best judged out of his own mouth. Our deviation in the present instance will be readily excused; the very passage of an impure thought through the mind, leaves pollution behind it, and a momentary indulgence of it, brings guilt, condemnation, and remorse. While, therefore, we are warning our friends against straying into this forest of wild beasts, it would be madness in us to turn a few of the lions loose among them, on the open plain, to prove the ferocity of the species. But if there be one among our readers who will not take our word for it, that this is a book of *ill fame*, which no modest woman *would* read, and which, therefore, no modest man *ought* to read, let him judge for himself at his peril;—let him remember that indelicacy cannot be admitted into the heart with impunity, for it cannot be imagined with indifference; it is *always* either the parent or the child of unholy feelings. If then, in the perusal of these voluptuous poems, he finds himself fascinated with their beauty, let him tremble, let him fly; it is the beauty, it is the fascination of the serpent, of the Old Serpent, which ought to inspire terror and repugnance, while it is tempting, attracting, delighting him into destruction.

We shall briefly characterize the contents of this volume.—It contains irregular odes, epistles, and amatory verses. The author has had the rare felicity to make the former nearly unintelligible

of themselves, and utterly so, with the help of notes. The epistles are his least offensive writings in this collection, though most of them are mildewed with uncleanness. But it is in his amatory verses, that Mr. Moore unblushingly displays the cloven foot of the libidinous satyr; in these he chants his loves to a thousand nymphs, every one of whom either has had, or is welcome to have, a thousand gallants besides; for as there is no romantic constancy of passion in himself, he is not so unreasonable as to prohibit a plurality of attachments in them. His "dear ones," are all

"Bright as the sun, and common as the air."

In every page the poet is a libertine; in every song his mistress is a prostitute; and what the poet and his mistresses are, he seems determined that his readers shall be; and verily we wish that none but such may be his readers.

Let not our cautions be misconstrued, by our readers, into an unworthy suspicion of the stability of their virtue, or too high a compliment to the talents of this syren seducer. When we stand in the confidence of our own strength, the weakest temptation will overcome us; when we fly, the strongest cannot overtake us. The danger lies in dallying with sin, and with sensual sin above all other: it works, it winds, it wins its way with imperceptible, with irresistible insinuation, through all the passes of the mind, into the innermost recesses of the heart; while it is softening the bosom, it is hardening the conscience; while, by its exhilaration, it seems to be spiritualizing the body, it is brutalizing the soul, and, by mingling with its eternal essence, it is giving *immortality* to impotent unappeasable desires; it is engendering "the worm that dieth not," it is kindling "the fire that is not quenched."

Wantonly to assail, or basely to profit by, the weakness and degeneracy of his fellow creatures, Mr. Moore has lavished all the wiles of his wit, all the enchantments of his genius; but both his wit and his genius have been vitiated by the harlotry of his muse; and his pages glitter almost as much with false taste as false fire. With Darwinian smoothness of numbers, and pictorial expression, he unites the tinsel of Italian conceit, and the lead of Della Cruscan bombast; mingling with all a pruriency of thought, and a *modesty of impudence*, peculiarly his own.

If a heart rotten in sensuality, could yet feel alive to the remonstrances which indignation and pity would urge us to utter, we should warn Mr. M. how dreadful to himself, how hateful in the sight of heaven and earth, are talents thus sold to infamy;—talents that might have been employed in furnishing the sweetest aids to virtue, the noblest ornaments

to literature. He *knows now* that his gaudy pictures of the pleasures of sin are as false, and he *will know soon* that they are as dangerous, as the delusions of a *calenture*;—in which the patient, sailing under a vertical sun, sick of the sea, and a hundred leagues from shore, dreams that he is surrounded by green fields and woods that invite him to delicious enjoyments, and in the rapture of delirium steps from the deck—into the gulph!—Into a more perilous gulph will he fall, who, bewildered by the visions of this volume, steps into the paradise of fools, which it opens around him; for through *that* paradise lies the "broad road that leadeth to destruction:" and if any traveller wants an infallible guide on his journey thither, let him take *his own heart*,* corrupted by licentious poetry.

Art. VI. *A Historical View of Christianity;* containing select passages from Scripture, with a Commentary by the late Edward Gibbon, Esq.; with notes by the late Lord Viscount Bolingbroke, Monsieur Voltaire, and others. Quarto, pp. 150, price 12*s*. Cadell. 1806.

THE necessity and benefit of cross-examination are clearly perceived, by every one who has attended the courts of justice. The witness is often constrained to acknowledge facts, which he had studiously concealed, and to give quite a new colouring to others, which he had endeavoured to darken or adorn. The story appears wholly different, from that which he had delivered in answering the systematic preconcerted questions of the friendly counsel; the whole of that evidence becomes superseded, and those statements alone, which are extorted reluctantly, obtain attention and belief.

In the situation of such witnesses, the anonymous editor of this volume regards the Apostles of modern infidelity. He acts as counsel for the Christian religion, and after they have given their testimony with the view of serving the infidel cause, he rises up, cross-examines them, and produces what they say in favour of the Gospel, as their answer.

The text of this work consists of passages from the sacred Scriptures, arranged under five heads. Extracts, applicable to each, from Mr. Gibbon's celebrated history, form the comment. Notes to the same effect are furnished by Voltaire, Rousseau, Bolingbroke, and Hume. Some the editor supplies, and for them he need not blush.

The preface, which breathes the genuine philosophy of Christianity, contains many valuable remarks, and discovers great ability, with an accurate knowledge both of the evidences,

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* Genesis, vi. 5.—Jeremiah, xvii. 9.

and of the principles of the Gospel. As a specimen of this preface, we willingly subjoin the following extract.

'In our progress from one period of life to another, the mind and body successively acquire the habits and qualifications which are necessary for enjoyment. In instances in which these faculties have not been acquired, or where, by any defect of body or intellect, they have been lost, the individual possesses no power of enjoyment, and has therefore no sphere of action, nor any interest or pleasure in the objects around him. So in a future life, without some faculty, character, or qualification, adapted to the objects of fruition, there must be an absolute incapacity of happiness. If the mind is not purified and ameliorated in its passage through life, if character is depraved, and talent unimproved, the soul must be incapable of moral and spiritual pleasure. It cannot be susceptible of gratification in an intellectual state, where the degree of happiness will be proportional to the capacity of enjoyment.

'The present life is a state of sensation and reflection, united or alternate; that of reflection only, when elevated and unmixed, being frequently a condition of very great happiness; and, when embittered by guilt and remorse, a period of such intense and insupportable misery, as to be sometimes the cause of despair and suicide. When the soul is emancipated from the body, it may be presumed, that according to the degree in which it has improved its moral and intellectual faculties in this life, it will enjoy in a future state, these and other talents of a spiritual nature, with so great an increase, and in so exalted a degree, as to constitute the most transcendant happiness. We know that, by the cultivation of our intellectual faculties, the powers and pleasures of reflection may be greatly increased; and that by indolence, and by indulgence in sensuality, the intellect may be so debased, and the heart so depraved, that the sufferer shall be reduced to a state of mere animal appetite, like that of the most abject of the brute creation; and be driven to the grossest, and most disgusting acts of sensuality, in the vain attempt to avoid a state of reflection.'

'From this we deduce, that they who, by criminal, sinful, or sensual habits, vitiate their moral feelings, and debase their intellectual powers, will be incapable of enjoyment in a state of reflection; and that, as the contemplation of moral improvement and happiness, will always be a source of pleasure to the virtuous, so to the wicked, the view of numbers of their fellow creatures, vicious and wretched in consequence of their influence, example, or neglect, must be the cause of great and lasting misery in a future state. The sad effects of their own wilful misconduct, and the extent of vice and misery, which they have disseminated in the world, may probably form a part of their punishment; a punishment greatly aggravated by the regret, that they did not actively, and in proportion to the means they enjoyed, contribute to the virtue and happiness of their fellow creatures.'

The first chapter is "on the progress of Christianity:" and the testimony of Scripture concerning it, is amply confirmed by Mr. Gibbon's historical narrations on the subject.

Chap. 2d. "on Polytheism," presents a very useful discussion, Gibbon's acuteness, erudition, and brilliancy, delight while

they instruct; and the notes, furnished by some of our ablest as well as most beautiful writers, including the editor's, add both to the pleasure and the information of the reader. Those who peruse this chapter with attention, and weigh the evidence with impartiality and candour, will find their veneration for the ancient sages and philosophers materially diminish; and they will surely regret, that in Christian pulpits, and in the discourses of Christian ministers, quotations from the sacred oracles should often have given place to passages from the writings of men, concerning whom, we must confess, that it is uncertain whether they believed the being of a God, or the existence of a future state of rewards and punishments. This is far from being the only indication, that much heathenism remains blended with the Christian profession; to trace it out in its modes and ramifications, would be an easy and useful, though perhaps an invidious task.

Chap. 3. "On the spirit of Christianity." To this part of the Gospel, it is extremely difficult for even an infidel to object. Mr. Gibbon therefore is compelled to bear testimony to the piety, the benevolence, the humility, the meekness, the patience, and the integrity, of the disciples of Jesus: but it is sometimes in terms which meanly sneer at them, as persons of a weak and pusillanimous mind. It would indeed be wonderful, if the sentiments and temper of a Christian were congenial with the ideas of a man drunk with pride, and thirsting after the applause of the fashionable world.

Chap. 4. "On the persecutions of the Christians." That these were inexpressibly dreadful, Mr. Gibbon, after saying every thing which ingenuity can invent to lessen their number and severity, is constrained to admit. The sufferings of those who provoked torture and death by their imprudence, by an enthusiastic desire of immortality,* or by misguided zeal in disturbing the worship of the heathen gods, did little honour to Christ and his cause: and their conduct was loudly condemned by the wisest and best men of their times. But the patient, humble, benevolent, and devout behaviour of the true Martyrs of Jesus, who may be numbered by thousands, while it astonished and frequently converted the ancient Pagans, who witnessed their torments and their triumphs, has likewise compelled many modern infidels to express their

* This imprudent and unwarranted ambition for the honours of martyrdom, is one of the modes in which the pride of the human heart resists the wisdom of God. They who are not satisfied to receive a crown of glory as the gift of grace alone, will always be doing "some great thing" to *deserve* it; and the principle is the same, whether it operates in rushing to the scaffold, enduring stripes and mortifications, adorning our Lady of Loretto, or endowing an hospital. *Rev.*

admiration. We are not to wonder, however, that as they have no idea of the Christian's principles, they should account it folly.

Chap. 5. "Of the Jews and their dispersion." While it is easy to perceive in Mr. Gibbon a bitter enmity to the religion of the Jews, and a marked dislike of their stedfast adherence to their laws, he has evidently no alternative, but to record the testimony of Josephus, whose history is a lively comment on the prophecies of the New Testament, and an irrefragable confirmation of their truth.

A question may be started as to the propriety of such a plan as our editor has seen fit to adopt; and some may think it unfair thus to take out bits of a man's work, and make them speak the sentiments of another, by disjointing them from their scope and connection.

If it be fair, what is its value? We are not disposed to over-rate it. Give these opposers of the Gospel every praise for intellect, for learning, and for eloquence. What were they as *men of heart? Animalia gloriæ.* Gibbon has written his own life, and in so doing has condemned himself to the pillory, by unanimous consent of the whole moral world. There is not a generous idea in the book, nor does there appear to have been one noble principle in his soul, from his birth to his death. He is *a mere man of self.* Would such a man have been an honour to Christianity, if he had embraced it? No! It gains more credit by his rejection.

We should not think that the editor of this work could ever consider, or wish to represent, Mr. Gibbon, as an advocate for the truth of Christianity; he may fairly take him as a witness, where he reports facts, but to adopt his conclusions, as favourable to the religion which he so malignantly strives to undermine, is certainly unsafe as well as unnecessary. We apprehend that he has misunderstood some of that writer's ironical remarks, and that he has left some of his insidious suggestions in all their strength, which it would have been easy to detect and to overcome.

Taking the work as it is,—Mr. Gibbon's enchanting mode of representation, his confirmation of sacred Scripture on the several topics here discussed, with the very pleasing notes selected from various celebrated writers, render it exceedingly entertaining and instructive. But from the ability which is discernible in the editor's preface and illustrations, we should rather welcome a work of his own, and should be happy if we could induce him to continue his services, and subscribe his name, to the cause of genuine Christianity.

Art. VII. *A Voyage to Cochin China in the Years* 1792 *and* 1793; containing a general view of the valuable productions, and the political importance of this flourishing kingdom; and also of such European Settlements, as were visited on the voyage; with sketches of the manners, character, and condition of their several inhabitants. To which is annexed an account of a journey made in the years 1801 and 1802, to the residence of the Chief of the Booshuana Nation, being the remotest point in the interior of Southern Africa, to which Europeans have hitherto penetrated; the facts and descriptions taken from a MS. journal; with a chart of the route. By John Barrow, Esq. F.R.S. &c. Illustrated and embellished with several engravings by Medland, coloured, after the original drawings by Mr. Alexander and Mr. Daniel. 4to. pp. 437. Price 3*l.* 13*s.* 6*d.* Cadell. 1806.

THE changes in the political world, which the present momentous æra embraces, have furnished Mr. B. with a very plausible reason, and we doubt not a very sufficient motive, for bringing his old voyage again before the world. Some will say, that his book is made up of the matter which, though too trivial for the public eye when the accounts of Africa and China were published, was thought likely to obtain notice from its relation to occurrences of temporary interest. But it is really a collection of useful observations, which will be deemed important in their new light of present circumstances, however defective in originality. As to Cochin China, Mr. B. had little opportunity to examine it, and in fact the account he gives us, only occupies about 100 pages of this volume. Taking the hint from himself, therefore, we shall chiefly attend to the subjects which, from recent events in South America, most excite the concern of the public, and follow him to the Brazils. These regions, distant as they are from the convulsions of Europe, appear to be interested in the plans which Divine Providence is preparing to accomplish. Mr. B. is fully alive to the various changes, probable and possible, which a warm imagination can connect with the countries it contemplates; and a new Portugal in the West, seems to be a favourite subject of his lucubrations. Should we ever see the event which he, with many others, invites us to expect, we ardently hope that the liberal administration of a free and enlightened country, will stipulate in favour both of civil and religious liberty in the new world. Let it never be said, that Britain, while resisting the gigantic strides of military despotism in Europe, lent its aid to establish, in America, with renovated vigour, the horrors of slavery and the inquisition.

One curious observation we must notice by the way. Our readers have been informed, that an under current sets constantly from the Mediterranean to the Atlantic, through

the Straits of Gibraltar, though the current at the surface runs in a contrary direction. Mr. B. relates an ingenious experiment of Admiral Patten, which we should like to have more correctly made and described, and from which it appears, that the water of the Mediterranean is considerably heavier than that of the Atlantic; and that, two decanters being filled with these specimens respectively, placed horizontally, and luted together, a gradual and distinct interchange of their contents (one liquor being slightly coloured), was clearly observed, the heavier water occupying the lower place.

Mr. B. proceeds to detail his observations on the Islands of Madeira, Teneriffe, and St. Jago; they will be found interesting to most readers, especially where they happen to be new, and his commercial and political speculations will be thought, for the most part, judicious and important.

The following description is intended to represent the harbour of Rio de Janeiro; the style is somewhat remarkable. Writers so extremely eloquent, are in great danger of not being very correct. In warning to others, therefore, we take the liberty of marking a few expressions that seem rather incongruous; and we caution "every one against imagining to himself," such a picture as Mr. B. has drawn, if he has any regard for the sedate dignity of his countenance.

'A little island strongly fortified, just within the entrance, contracts the passage to the width of about ¼ of a mile. Having cleared this channel, one of the most magnificent scenes in nature bursts upon the enraptured eye. Let any one imagine to himself an immense *sheet* of water *running* back into the *heart* of a beautiful country, to the distance of about 30 miles, where it is *bounded* by a *screen* of lofty mountains, always majestic, whether their rugged and shapeless summits are tinged with azure and purple, or buried in the clouds. Let him imagine this sheet of water gradually to expand, from the narrow portal through which it communicates with the sea, to the width of 12 or 14 miles, to be every where studded with innumerable little islands, scattered over its surface in every diversity of shape, and exhibiting every variety of tint that an exuberant and incessant vegetation is capable of affording. Let him conceive the shores of these islands to be fringed with fragrant and beautiful shrubs, not planted by man, but scattered by the liberal hand of nature, as completely to be concealed in their verdant covering—Let him figure to himself this beautiful sheet of water, with its numerous islands, to be encompassed on every side by hills of a moderate height, rising in gradual succession above each other, all profusely clad in lively green, and crowned with groups of the noblest trees, whilst their shores are indented with numberless inlets, shooting their arms across the most delightful valleys, to meet the murmuring rills, and bear their waters into the vast and common reservoir of all. In short, let him imagine to himself a succession of Mount Edgecombes, to be continued along the shores of a magnificent lake, not less in circumference than a hundred miles; and having planted these in a climate where spring for ever resides, in all the glow of youthful vigour,

he will still possess only a very imperfect idea of the magnificent scenery displayed within the capacious harbour of Rio de Janeiro; which, as an harbour, whether it be considered in the light of affording security and convenience for shipping, for its locality of position, or fertility of the adjacent country, may justly be ranked among the first of naval stations.'—*p.* 76.

Round this shore there are several fortifications, which serve to prevent a landing, though they cannot command the whole of such an extensive harbour. All ships, in entering, must pass under the fort Santa Cruz; but the largest fleet may lie within the harbour beyond the reach of any of the guns. Opposite the town, is the *Ilha dos Cobras*, Snake Island, a "strongly fortified rock, about 80 feet high, at the point on which the citadel stands, and slanting to eight at the opposite end; its length is 300 yards, and it is detached by a narrow, but very deep channel from the eminence, on which the Benedictine convent is situated." This convent is surrounded with lines of defence, and is, therefore, in Mr. B.'s opinion, actually, as well as metaphorically, a *church militant*. "Here also are a commodious dock-yard, an arsenal of naval stores, a sheer hulk, and a wharf for heaving down and careening shipping." Mr. B. has properly annexed a sketch of the town and harbour, with two views of the appearance of the coast. He observes, p. 134, that the port of *Bahia* or *St. Salvador*, to the northward, seems of importance to the security of Rio, and possesses even superior advantages for a naval arsenal, and dock yard.

We had nearly forgotten to mention a wonderful sugar loaf rock, of hard, sparkling, micaceous granite, situated near the entrance of the harbour of Rio. If this *solid* mass be *six hundred and eighty feet* high, as Mr. B. assures us, it is one of the greatest curiosities in nature. The celebrated granite rocks of Egypt, whence the monolithite columns were cut, are pigmies in comparison.

Mr. B. complains little of the heat at this city, but much of the persecuting insects, which molested his person. As soon as night came on, his troubles thickened around him; in the open air, the bats or the fire-flies darted at his face; within doors, scorpions, centipedes, scolopendras, crawled about the room; the cricket *(Gryllus Gryllotalpa)* jumped into his plate or his wine glass; and, above all, the relentless mosquitoes bit him more severely, than he ever was bitten before or since, in any part of the world.

'These various plagues, however, may be attributed rather to the extreme filthiness of the people, than to the heat of the climate. The ground floors of the houses are rarely swept: they serve as reposito-

ries for fire wood, for lumber, and for the lodgings of their numerous slaves. The same want of cleanliness is visible in their dress, and in their persons. Few, if any, are free from a certain cutaneous disorder, which is supposed in our country, to be the joint effect of poverty of food and filth; many have confirmed leprosy; and the elephantiasis is by no means uncommon. A great part of their diet consists of fish, fruit, and vegetables, with the never failing dish of *farinha de puo*, or flower of the maniota root; all their substantial food, whatever it may be, is first dipped in oil or grease, and then rolled in this flour, and made up into little balls in the palm of the hand. Milk, butter, and cheese are rarely used.' p. 88.

The city of Rio, or Santo Sebastiano, is said to contain 60,000 inhabitants, including slaves; it has no inn, and indeed the government permits no stranger to remain on shore after sun set; most of the shops are well supplied, except the booksellers. The state of society is represented as truly deplorable; the degree of licentiousness may be imagined from the anecdote p. 91, where a jolly fat friar betrayed the secrets of the confessional chair, and declared, that the nuns of St. Sebastian were the diseased and profligate priestesses of Venus.

Mr. B.'s fifth chapter, contains an account of the Portuguese government in the Brazils; every page displays the ruinous potency of an ignorant, despotic administration, in destroying the sources of public wealth, and private comfort. The native Brazilians, and the Portuguese, are implacable enemies; hence large cargoes of slaves are annually imported from Africa, to supply the want of labourers. One circumstance in their treatment is worth notice; every slave is allowed two days in the week for his own use, out of which he feeds and clothes himself; and he often gains a surplus by his labours, which enables him to purchase his freedom. If such a regulation were made universal, and a slave were permitted to purchase another day per week, at a stipulated price, when he was able, the abolition of slavery would be gradual and rapid, and the personal merit of the individual would obtain a proportionate reward, in the speediness of his emancipation.

The neighbourhood of Rio is very unhealthy in the rainy season; but Mr. B. supposes that the progress of cultivation in the adjacent forests and marshes, will much abate this inconvenience. His account of the commerce of the Brazils is superficial, and we apprehend not wholly the result of his own investigations. It appears evident, however, that nothing but due industry is necessary to ensure the success of various important articles of trade, such as indigo, hemp, sugar, coffee, the *cactus opuntia*, on which the Cochenille insect feeds, &c. Rice is extremely productive, as also the *manhiot*, or *cassava*, from which flour and starch, and likewise tapioca, are prepared.

'Wheat, barley, Guinea-corn, millet, and all the European and tropical grains are produced in the greatest abundance; and all species of provisions and supplies for victualling and storing ships, and fitting them out for actual service at sea, are procurable at moderate rates, in almost all the ports of the Brazils. The country produces an inexhaustible supply of the finest timber, suitable for all the purposes of civil and naval architecture; but the cutting and disposing of it is a monopoly of the crown. At Rio de Janeiro alone, a navy might be built, equipped, and fitted with every necessary for a sea voyage, sufficient to command the navigation of the Southern Atlantic; and the fisheries, by proper encouragement, would create a never-failing supply of seamen. Both the black whale, and the spermaceti, are plentiful on every part of the coast.

'In addition to the timber for naval purposes, which every where abounds, the forests of the Brazils supply a number of valuable woods for dyeing, as the *Cæsalpinea Braziliensis*, or Brasiletta, the *Hæmatoxylum Campechianum*, or lo wood, and the *Morus tinctoria*, or fustic wood; all of which, however, are royal monopolies. Of medicinal plants, they have the bark, the jalap, the ipecacuanha root, the palma Christi, and many others too numerous to mention, with a great variety of odoriferous plants, and trees that yield turpentine, gum, and resins. Tobacco and pepper may be cultivated to any extent, and the fields and the forests supply an inexhaustible supply of wax and honey. The tropical fruits of every description, whether of the eastern or western hemisphere, are good in quality and abundantly plentiful. The oranges, pine apples, and mangoes are exquisite. All kinds of vegetables, but especially sweet potatoes, yams, melons, brinjals, and cucumbers, are plentiful and cheap, as indeed are provisions of every description.' *p.* 121.

The "beef is lean and very indifferent;" oxen do not thrive well without salt, and salt, though easily procured, is a royal monopoly, and sells so high, that the quantity necessary "to preserve the carcase of an ox costs in general about thrice as much as the whole animal." As soon as indigo and sugar were found to flourish, the government assumed the monopoly of the one, and imposed an export duty of 20 per ct. on the other. It would seem that the court of Lisbon dreaded the prosperity of this colony, as likely to effect its separation from the mother state; but the plan of discouragement so invariably pursued, instead of securing their allegiance, appears fully to have prepared the Brazilian colonists for a change of government. Deprecating a revolution, as well as the predominance of French influence, Mr. B. remarks,

'The bulk of the people are attached to the name of their country, their religion, and their language; and I am persuaded, that if the Court of Portugal had sufficient energy and activity to transport itself to the Brazils, as was once intended, when the Spaniards invaded them, a mighty and brilliant empire might speedily be created in South America, to counterpoise the growing power of the United States in the Northern part of that continent. The former possesses many advantages over the latter; in fertility of soil, in the value of its productions, in climate, and in

geographical position, eminently favourable for communication and commerce with every nation of the civilized world.' *p.* 128.

In pursuing his narration, Mr. B. describes the uninhabited islands of *Tristan da Cunha*, which he recommends as a watering station for outward-bound East Indiamen. His account of the island of Amsterdam is curious, and partly new; among many striking proofs of volcanic origin, this island has some boiling springs, in which our travellers cooked the fish they had caught in an adjacent cold spring.

Mr. B.'s account of the Dutch at Batavia ranks them scarcely above the Brazilian colonists, in point of moral conduct. But where national character is concerned, we place little credit on this author's representations. We expect indeed, and smile upon, a partiality for our country; but it should be delicate and generous. Mr. B. however is greedy of every opportunity of telling a tale disgraceful to a Frenchman, Spaniard, Dutchman, American, or any one who is not a true born Englishman, —for even a Scot cannot escape his satire.

After numerous inquiries, our traveller consigns the celebrated poison tree of Java, to the same class in natural history, with the griffin, the phœnix, the syren, and the salamander.

The remarks and speculations on Cochin China, and the appendix concerning South Africa, remain to be considered in a future number.

(To be concluded in our next Number.)

Art. VIII. *Sermons on various interesting Subjects*, by the Reverend Joshua Morton, Vicar of Risely, Beds, and Chaplain in Ordinary to the Prince of Wales. Vol. 2nd. 8vo. pp. 385, price 8s. boards. Mawman, 1805.

WHEN discourses from the pulpit are either degraded into a cold body of ethics uninspired with the soul of the gospel, or heated with a flame which never descended from Heaven, and serves only to kindle emotions which will never elevate us thither; no abstraction, learning, or research, no delicacy of sentiment, nor charm of language, can induce us to pronounce on them a sentence of approbation. For the Christian preacher should consider himself as the servant of Jesus Christ, devoted to the honourable employment of enlarging the faculties, the hopes, and the happiness of his fellow creatures. To inculcate, then, merely an abstract theory of morals, or dazzle with a gaudy and delusive eloquence, is an abuse of the pulpit, for which no talents can furnish a sufficient apology. But when the eye of the preacher

is evidently fixed upon his polar star, the divine honour in the salvation of men, by Jesus Christ; when he adheres with scrupulous reference to the dictates of the sacred volume; his discourses cannot fail to obtain our regard and commendation, though they may fail to impress us with admiration for their literary merits. We can never be severe in our remarks, on what is calculated to make men wise for eternity. Some of the contents of the volume before us may need this apology; but it contains many discourses, which aspire to higher praise. The former volume, we believe, was published so long ago as 1793; the present contains thirty sermons, on the following subjects;—Divine Worship—The Gospel the Word of Life—The Fall of Man—The Fall General—All Men under the Sentence of the Law—The Redemption of Man by Jesus Christ—The Ministry of Reconciliation—Death—The Uncertainty of Life—God's Chastisements for our Good—Prayer—Perseverance in Prayer—The Strong Hold—The Work of Salvation—The True Rest of the Gospel—The Blessings Resulting from Christ's Ascension—Belshazzar's Feast—The Penitent's Prayer—The Prodigal Son—Hope in God, the Good Man's Support—The Patience of God with Mankind—God Merciful at the Eleventh Hour—A Fast Day Sermon—The Excellence of the Scripture. The Furnace of Affliction—The Blessedness of Faith—The interesting Character of Jesus—The One Thing Needful. The Death and Resurrection of Christ—The Close of Paul's Ministry.

From an excellent Sermon on the Fall of Man, we select the following passage:

'They ate of the fruit of which God had said ye shall not eat, and their eyes were opened. But to what a scene of desolation! opened to behold themselves as rebels against God; subjected to feel the influence of minds corrupted; the image of Jehovah in which they were created defaced and spoiled; the Majesty of their Maker insulted, his holy commandment broken, the whole system of nature shaken, and presenting nothing but misery, desolation, and death. Degraded, ashamed, and confounded, we view them shrinking from the face of day, and hiding themselves among the coverts of Paradise, amidst those shades which had once afforded them the sweets of retirement, and the pure enjoyments of innocence and peace. "They heard the voice of the Lord God walking in the midst of the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." So true is it that guilt and fear are inseparable. No sooner do they hear that voice which had lately been their joy and delight, than they are filled with dread and confusion. Their consciences, hitherto undisturbed with the alarms of guilt, now assume the office, the severe office of an accuser, and in self-reproach they feel the sentence of death. The guile of the serpent was now uncovered, and the first man and woman, aspiring to be as gods, sank

from the satisfaction of innate purity, into a state of guilt, of bitter remorse, and of death!

'Thus false will the allurements of sin ever be found; each act of disobedience will be finally connected with the bitterness of repentance and self-condemnation. When the supreme lawgiver shall appear to make inquisition for iniquity, his omniscient eye shall traverse it through all its windings; nor shall the deep concealments of hypocrisy, nor the specious subterfuges of refined art, prevent its exposure before his discriminating presence. "For can any hide himself in secret places, that I shall not see him, saith the Lord?" "And the Lord God called unto Adam and said unto him, Adam, where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself."

'This is the genuine portrait of sin. It averts itself from God; it arms death with its sting, excites the poignant remorse of conscience, and anticipates the tortures of condemnation. Under the conviction of positive rebellion against God, there is no such thing as approaching him with confidence. His voice will inspire the mind of the criminal with terror, and his presence cover the guilty with confusion. Am I addressing any to-day who know by sad experience the full import of that sentence of holy scripture, which affirms it to be the decision of Jehovah that "There is no peace to the wicked?" You are here to-day, not perhaps from the well formed habits of religious duty, but to spend that hour which you cannot devote to your usual pursuits of pleasure. The haunts of amusement, of riot, of intemperance, and of sin, are not on this day so easy of access. You now have heard this very serious question which the great Creator of the universe once put to Adam, "Where art thou?" Put the inquiry to yourself—it is of immediate application to all. Have you considered seriously the nature of that ground on which you stand? It is sand, upon which you cannot build a single hope of salvation. Have you calculated on the extent of that depravity which has concluded all men under sin? Have you estimated the final consequences which await the termination of your course as a sinner before God? Indignation and wrath, tribulation and anguish, are suspended over every soul of man that doeth evil! We have but one word of admonition to offer, which has the promise of doing you good,—Repent and believe the Gospel.' pp. 30. 33.

We have observed, with pleasure, several specimens of familiar application, derived from subjects of a local nature. One main object of the preacher's attention should be to interest his hearers, another to inform them. When, therefore, the Vicar of Risely illustrates the principles of the Gospel by a reference to the occupations of husbandry, he accomplishes both purposes; at once engaging the attention of his flock, and imprinting on their minds intelligible and permanent ideas.

The sermons on prayer have a useful tendency; but there are several successive discourses, as the New Year, the Eleventh Hour, and the Fast Day, which we could not persuade ourselves to approve. The preacher has by no means made the most of his text; a great part of his attention is wasted on doubtful

allegory; and, what is worse, he hurries to the close, before much has been said to any useful purpose.

On the Death of Christ, Mr. M. thus expatiates:

'In vain would the powers of earth have combined against the anointed of the Lord, if love almighty had not bound this innocent victim to the altar, and submitted him to the stroke of their fury. He hath loved us, says an apostle, and hath given himself for us. Herein is love, not that we loved him, but that he loved us. It is the loving kindness of God alone which can render the wonders of the cross credible. Independent of this love, faith itself views the cross of Christ with the most timid hesitation, and can scarcely be persuaded that the Son of Jehovah was destined to suffer on the ignominous tree. But viewing this sacrifice as the effect of divine love, we behold Jesus lifted on the painful cross, to make it a tree of life to his followers; and from thence to shed upon them the sprinklings of mercy, and the fruits of immortal life and salvation. My first observation then is true, that the Mediator of the new covenant ought to be *dear* to us in his *sufferings*; for through them we see the will of God perfected: and whilst the tremendous sanctions of his justice are displayed in their highest lustre, we see the sweet smile of mercy embracing the guilty, and wrath subsiding by the effusion of the blood of the lamb. In this *one oblation*, ages past and ages to come *are interested;* and that prayer which the suffering Jesus in his expiring agonies uttered for his murderers, "*Father, forgive them!*" extends its prevailing efficacy to all, and is upon all them that believe. Oh God! let this last cry of thy suffering Son extend to us also. Hast thou not a blessing left for us? Bless us, even us also, O our Father!'

Our general decision on these discourses will have been already anticipated. The subjects are well chosen, for though they might have been more various, they could not have been more important; the sense of the text is, in general, given with fidelity, which sense, though not illustrated with peculiar ingenuity, pervades the discourse; as much arrangement, as is necessary to edification, is constantly observed; the style is perspicuous, rather than luminous, and more lively, than eloquent or energetic; the address, though evidently directed to the judgement and conscience, might have been more interesting and useful, had Mr. M. bestowed greater attention on the *application* of his sermons. Indeed, we think most preachers need to be reminded of the words of Cicero, "*peroratione noscitur orator.*"

We should be happy if every parish in the kingdom enjoyed such an instructor as Mr. M.; and are pleased to see him entitled chaplain to the Prince of Wales, for he preaches a gospel worthy to reign in the hearts of princes.

Art. IX. *The Elements of Greek Grammar*, with notes for the use of those who have made some progress in the language. Part ii. pp. with the former part, 201. 8vo. 5s. Pridden. 1806.

THE first part of this Grammar, by the respectable and learned Dr. Valpy, of Reading, we have already noticed, vol. ii. p. 369. Circumstances of a personal kind have occasioned this concluding part to continue on our table so long unnoticed.

The first article is the syntax: of which the rules are laid down with most laudable perspicuity and method, confirmed by well-chosen examples, all taken from the purest classics, (except one sentence which is from the septuagint,) and still further illustrated by instructive notes. Our only complaint on this division of the work is, that it might have been advantageously extended. A variety of peculiar structures occur in Homer, Herodotus, and the tragedians, which are fully entitled to a place in a system of Greek syntax; but which we do not observe in the one before us. Of those which belong to the Attic writers, a considerable number might be easily collected from Pierson's Mœris, and from Burton, and his supplementary editor, the present Bishop of St. David's. On the true syntactical theory, as founded in the unchanging constitution of the human mind, every Greek scholar will be wanting to himself who neglects to read that portion of Mr. Jones's Greek Grammar. The adverbs, prepositions, and conjunctions, are treated in a manner entitled to singular praise. Yet, in this part, we wish that Dr. V. had availed himself of the valuable and, in a great measure, novel observations of Mr. Bonar, in his essay on the Greek prepositions, lately published. It would have been, also, a desirable acquisition to the learner, to have had the doctrine of ellipsis treated in a full and luminous discussion.

The prosody contains only what is peculiar to the Greek language, as the scholar is justly presumed to be already acquainted with Latin prosody. But we think that the worthy author has been much too sparing of his pen and paper in his account of the metres. A single page contains the whole: and though the scholar may fairly enough be expected to make himself master of the dactylic, the iambic, and the trochaic measures, how is he to scan the tragic choruses and Pindar? In a grammar of the high price of ten shillings, surely he might expect to be saved from the expence of purchasing Morell, Seale, or Hermannus, for the information which he *must* by some means acquire.

Next follow the rules of accentuation: then the chapter of dialects, in which Dr. V's happy talent in arrangement and

concise elucidation appears to great advantage. We then meet with a short, but not superficial, account of the Æolic Digamma, with two tables, one of the digammated words in Homer, and the other of the Latin substitutions for the digamma. *Two pages*, on the Hemsterhusian theory of Greek derivation and analogy, close the work. This is really reprehensible; however superlative might be the merit of these two pages, they can only be compared to a hasty morsel snatched from a full feast. The conciseness of this grammar, we do not censure; on the contrary, we think the work essentially meritorious on that account; and we would rather pay ten shillings for two hundred pages of Dr. Valpy's, than have as many thousands of some writers for half the money. But we think that the known erudition and talents of our author, afford a ground of reasonable expectation, that subjects of prime interest to the youth, whose ardour is excited by the charms of classical philology, should not be treated in a manner so reserved and unsatisfactory, as they are in various instances of this otherwise excellent performance.

Art. X. *Human Life;* a Poem in five parts; by Cadell and Davies, London, pp. 152. foolscap. 8vo. Price 6s.

IN Hayley's life and letters of Cowper, there is a fragment, which perhaps nobody ever read without regretting that it was only a fragment, of a poem, on the "*Ages of Man.*" The subject was recommended to him by a friend, and if the bard had performed this *second* "*task*," as successfully as he executed *the first*, which was imposed on him by a Lady, the world would have been more deeply and delightfully indebted to him for it, than for his translation of Homer. The author of the poem before us, has not removed the regret which we cannot help feeling, whenever it recurs to our mind, that Cowper, endowed with the most precious gifts and graces from above, had this theme in contemplation,—and relinquished it. As we cannot praise, and care not to condemn, this feeble yet laborious attempt to compass a great and noble object, we shall say little concerning it. "Human Life," is here divided into five stages,—infancy, childhood, youth, manhood, and old age. Throughout the whole, man is considered more as a member of society, than in any other point of view: common manners, external characters, trades, arts, and sciences, are reviewed in succession, as the Hero, who is born in the first, and buried in the last verse, observes them in his progress through life; while the passions and appetites, joys and sorrows, hopes and fears of man, as a moral, religious, immortal being,

are very slightly and imperfectly noticed. The poem is in quartains, of ten-syllable-lines, and alternate rhymes, which Dryden, in the preface to his "*Annus Mirabilis*," written in that manner, declares to be "more noble and of greater dignity than any other verse in use among us." We doubt whether Dryden were sincere in this judgement: he had written a long poem in *that measure*, and it was necessary for him *then* to recommend it to the public as the best in the language. But in truth, this heroic stanza is heavy, and if Dryden did not feel the weight of it himself, he made his readers feel it, and his poem has sunk beneath it: so will 'Human life;' thus contracted in its cradle, it will die in its infancy; and no quotation that we can select, will reprieve it a single day.

Art. XI. *Pious Meditations*, designed to excite mankind to make such an improvement of time, as will tend to prepare them for a blessed immortality. Partly original, and partly selected. By the Rev. W. Kirkpatrick, Minister of the Scotch Kirk, Liverpool. pp. 331. Price 4s. Button, Ogle, 1805.

THIS is a re-publication, in substance, of a little work, entitled "Divine Breathings, &c." consisting of short devotional meditations, written above a century ago. The editor, a respectable clergyman of the church of Scotland, would have rendered a valuable service to the religious world, had he only made these excellent effusions of a pious mind more generally known;* but, beside modernizing the stile when antiquated, and correcting some inaccuracies, (and these alterations might have been with advantage multiplied,) he has supplied the place of a few less interesting pieces, and made considerable additions from his own pen, and by extracts from Saurin and other eminent divines; he has thereby retained what was most valuable in the original work, and more than doubled the number of subjects. It will be found highly pleasing and useful, to those who wish to employ short intervals of leisure by reflections on religious truths, and as a help to the devotions of the closet. Preachers also, as the editor suggests in his preface, may be occasionally assisted in the choice of a theme, by the variety of topics here embraced; and those who love to meet with scriptural ideas clothed in elegant language, will be amply gratified in several of the numbers. Many of them are valuable for the style and elevation of thought, and all for the vein of evangelical sentiment, which runs through the whole volume. The following extracts may serve as a specimen; one, taken from the original work, the other, from Mr. K.'s pen.

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* The original work is by no means so scarce as the editor imagines.

'Meditation and prayer are like the spies that went to search the land of Canaan; the one views and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reacheth in those mercies. Or, meditation is like a factor, who liveth abroad to gather in what we want; and prayer like a ship, goes forth and brings in what we desire. It is my misery, that I can not be so perfect, as not to want; but it is thy mercy, O Lord! that prevents me from being so miserable as not to be supplied. Meditation cannot discover a real want, but prayer will fetch in an answerable comfort. If mercy be so free, I will never be poor; but I will meditate to know it—when I know it, I will pray for a supply according to my necessities; and yet not rest, until Thou, O Father of Mercies! shalt do more for me than I am able to ask or think.' *pp.* 47, 48.

'How exalted is that sentiment or desire of Job, "I would not live alway!" though the divine decree, as if he had said, prevents me from continuing here always; yet if it were matter of choice with me, I would not desire to be always confined to the body. To live here always, as things are now constituted, in a world where sin and affliction prevail, would to me, even with every carnal delight thrown into my cup, be an insupportable burden. For I know, that never to die, is never to be happy. With the same desire the Apostle Paul expresses himself,—"I desire to depart, and to be with Christ which is far better." The real Christian joins with the patriarch and with the apostle. And why? Because he is born from above. Heaven is the native country of the regenerate soul. As soon as we are made children, we begin to desire the portion of children, "the inheritance of the saints in light." "I would not live alway, I desire to depart, and to be with Christ." What makes the Christian think and say so? The Spirit dwelling in his soul as an earnest, and giving him the first fruit and foretaste of heaven. As horror of conscience, which is a foretaste of hell, makes the wicked weary of this world, so an earnest of heaven makes the saint weary of it too. Often does the longing soul exclaim, if the taste be so ravishing, what will the whole feast be? If the first fruit be so rich and glorious, what will the whole harvest be? If the provision I receive at the different stages be so refreshing and supporting, what inexpressible comfort and delight shall I enjoy, when I arrive at the end of my journey, and taste of happiness from its inexhaustible source!'———

Art. XII. *History of the Campaign of* 1805, *in Germany, Italy, the Tyrol, &c.* By William Burke, late Army Surgeon, 8vo. pp. 300, price 7s. boards. Ridgway, 1806.

IN contemplating the awful crimes and calamities of war, it is happy that the faith of the Christian relieves the feelings of the man. The eye, purged with celestial euphrasy, beholds, in the tumult of contending nations, the dispensation of punish-

ment, and the promise of tranquillity. It descries, in the midst of the tempest, a hand that guides its fury, and expects that darkness and devastation will introduce a brighter, happier day, than ever rose on the children of Adam.

The annals of time never before recorded within so short a period as the campaign of 1805, a combination of events so diversified in their nature, so interesting in their developement, so important in their result. In describing it, Mr. Burke has chiefly availed himself of the French bulletins, and in digesting them has insensibly caught a little of their spirit. The terms in which he alludes to the atrocious murder of the Duc d'Enghien, we think sufficient to establish our opinion; he calls it "*quick severity*,"—"*a violation of territory*," "*a circumstance that occurred*." pp. 13, 14. We think too that Mr. B. should have endeavoured to verify the statements of these bulletins, some of which have been positively contradicted by more respectable authorities. We place not the smallest reliance on official papers of this nature, where there is any reason to think that falsehood would be more expedient that truth.

The reflections which our author introduces, are on the whole, just and pertinent, but, unfortunately, they are such as every person who reads or hears, must by this time be pretty well acquainted with. In the present active and mutable æra of the political world, it is dangerous for a man to publish the speculations in which he indulged a few months ago. One part of his conjectures appears idle, because they have not been realized; the other appears trite, because they have. Yet there is one circumstance that we are surprised to find, has entirely escaped Mr. Burke's attention. He has related military manœuvres in sufficient detail, but he has said nothing of the poor, harmless, ruined, inhabitants of Suabia and Moravia, who have endured, or perished under, an amount of woe which even fancy cannot adequately depict. The idea we have formed of this accumulation of all that is deplorable in famine, war, and pestilence, we owe, not to any hint of Mr. Burke's, but to the solicitude of a few generous Englishmen to mitigate its severity;—men in whom our country has reason to glory, and whose bounty is more truly honourable to the national character, than even the triumphs of its flag, or the efforts of a less disinterested liberality. In referring to the illustrious catalogue of contributors to relieve the distress of our unfortunate and friendless allies, we feel an exultation which it is difficult to repress. We find it contain many names commonly stigmatized with odious epithets, which are now becoming venerable; and we look in vain for certain *soidisant* philosophers, patriots, philanthropists, cosmopolites, practisers of virtue for its own sake, men of feeling, or by

what other names they prefer to be distinguished. They choose to demonstrate that the principles they follow are insufficient for such exertions: and that the claims of gross or elegant selfishness are far more persuasive, than the distant lamentations of a nation in distress.

Art. XIII. *Tales in Verse;* critical, satirical, and humorous; by Thomas Holcroft. 2 vols. 12mo. pp. 322. Price 8*s.* Symonds. 1806.

WE did not think that Mr. Holcroft could utter two volumes so barren of interest and amusement; his tales are of the very tritest order, and his Pegasus is a lame hack, we think blind, we are sure broken-winded, whose shoes clattering against each other, remind us, to our sorrow, of the absent lyre of Parnassus. We do not deny, that there is something *humorous* in the work,—just enough to weary our muscles with a contraction that amounts not even to a smile, and to excite a vain expectation which has dragged us through many tiresome and unmeaning paragraphs. There is also something *critical*, for the tribe of reviewers is severely handled in the person of one Doctor Scoggins; besides which, there are some rhymes to prove the absurd consequences of using the article *an* before an aspirated word. The *satirical* part of the performance relates to Mr. Thomas Hope, Master Betty, and Miss Mudie.

The following lines describe, and exemplify, though very inadequately, the hobbling gait of this gossiping performance. On reading them aloud in presence of an excellent Echo, she repeated some of the passages very distinctly; but we are not answerable for her petulance.

I love to saunter as I go.
Yes, I must be distinguished from the crowd:
If *such like liberties are not allow'd,*
I'll take affront, lay down my pen, and *write no more.*
Think not I'll *be confin'd by rule:*
I'll chuse my pace, like *ass, or mule;*
Or Bond-street beau, or Piccadilly fop;
Quite at my ease,
Just as I please,
I'll yawn, laugh, lounge, or go or *stop.*

There is much good sense in many of Mr. H.'s remarks, and we have frequent reason to regret that he did not attempt poetry instead of buffoonery. We are sorry too, that he has made his work still more unworthy of public acceptance, by using several words and phrases which are inconsistent with a due respect for decency and religion.

Art. XIV. *A Walk through Leeds*, or *Stranger's Guide*, to every thing worth notice in that ancient and populous town; with an account of the Woollen Manufacture of the West Riding of Yorkshire, 12mo. pp. 54. Price 1*s*. 6*d*. Heaton (late Binns) Leeds. Crosby. London. 1806.

THIS neat little work aspires to no high commendation; it will be found useful to strangers, and this is the extent of its pretensions. It contains several documents, which it would not be easy for them to obtain, and modestly directs their attention to the objects which are most likely to gratify it.

The population of this grand clothing mart in 1775, was 17,117 being 4½ to a family. In 1801, the return was 30,669.

After describing the cloth halls, and the nature of the cloth trade, our guide informs us, that in 1769, the quantity of broad cloth stamped, was 1,771,667 yards. In the last year, ending March, 1806, it was 10,079,256, and narrows 6,193,317.

Coal is abundant in the parish of Leeds, "and to the cheapness of this indispensable mineral, the flourishing state of the manufactories is to be attributed. It is delivered at the coal staith, in the town, at 15*s*. per waggon load. The waggon to contain 24 corves, each corve weighing 210 lbs." (6*s*. 8*d*. per ton.)

The manufactures of Leeds and its vicinity, among which are some of linen and earthen ware, beside a variety of woollens, are transported to a distance, by the navigable river Aire, and by a canal opened in 1777, which connects it with Liverpool.

The latter part of the work describes, among other neighbouring curiosities, the ruins of Kirkstall Abbey, and the settlement of the United Brethren at Fulneck. The views of the Infirmary, and of Kirkstall Abbey, are tolerably executed.

Art XV. *An Introduction to Geography*, intended chiefly for the use of schools, including a short account of the solar system, and the use of the terrestrial globe; with some remarks on the pronunciation of the names of foreign countries, &c. By Isaac Payne. 12mo. pp. 152. price 2*s*. 6*d*. Phillips and Fardon, 1806.

WE have read this book with considerable care, and we find its defects and errors so frequent, and its typography so incorrect, that we should betray the public confidence, in recommending it to general adoption. The part, however, concerning the use of the globes has merit, and the plan of the whole is much superior to the execution.

Art. XVI. *Memoirs of the Rev. James Hervey, A. M.* Late Rector of Weston-Flavel; containing an account of his religious principles, experience and conduct. Compiled by John Brown, Minister of the Gospel, Whitburn. 12mo. pp. 179. Price 2*s*. Edinburgh. Pillans and Sons. 1806.

THE works of Mr. Hervey have gained him distinguished applause; and, what is more, have rendered essential service to the cause of evangelical religion. Severe criticism, indeed, condemns his florid style, and some of his religious sentiments have been opposed with great warmth by men who differed in opinion from him, and from each other; but, in general, the subjects of his valuable writings "are highly important, the strain is evangelical, and the illustration entertaining and edifying."

Gratefully as the memoirs of eminent divines have been received by the religious public, Mr. Hervey's Biography, much to our wonder and regret, has been unaccountably neglected; except a very eccentric volume under the title of The Life of Hervey, by the late Rev. John Ryland, A.M. (with which Mr. B. seems to be unacquainted) we have met with nothing on the subject, beside a few scanty memoirs that appeared in some of the periodical publications.

It would not be easy to collect, at this period, many new and interesting particulars concerning Hervey. What Mr. Brown attempts is, to display his disposition and private character; and this he has respectably accomplished. Collections of Mr. Hervey's private letters have been published at different times. Many of them, written to his intimate friends, contain a large account of his religious experience, "and, with a happy unreserved openness of heart, declare his views, his comforts, and his trials. These letters exhibit the influence which the doctrines he taught had on his own heart and conduct, in the various situations wherein he was placed. From them it appears, that he was the same admirer of the Redeemer in the closet, as in the pulpit and from the press."

Though the letters of Mr. Hervey are numerous, and, being written at different periods of his life, "contain authentic documents of his various experience, from his infancy, in true christianity, to the joyful termination of an useful and happy life," Mr. B. apprehends that they are in the hands of few, comparatively, who venerate his memory; and that to form from them a consistent view of his character, requires an attention which the greater part of readers are either unable or unwilling to bestow. He has, therefore, selected the most interesting and characteristic passages, arranged them under proper heads, and thus presented, in one view, the life and character of this excellent divine and amiable Christian.

As this volume contains merely an arrangement of extracts, from papers that have been long before the public, we must decline inserting any quotations; which we should otherwise be happy to see on our pages. We sincerely join with the compiler in the confident hope, that the Divine Redeemer will render it subservient to the display of his own glory, and to the best interests of mankind.

An appendix, which it seems Mr. B. intended to annex to this work, is promised, with various other additions, in the second edition; this, it is probable, will soon appear, as the first is nearly disposed of.

Art. XVII. *Instruction and Consolation*, to the aged, the sick, and the dying; extracted from the works of Richard Baxter; being a sequel to the Rev. Adam Clarke's Abridgment of his Christian Directory. 12mo. pp. 130. Price 2*s*. Burditt. 1806.

THE talents of Mr. Baxter are too highly appreciated, to need any eulogium from us. Of his theological peculiarities, there are many opinions; of his piety and usefulness, there can be but one. We hope this selection will circulate beneficially, where the ponderous original could not be introduced.

Art. XVIII. *The Christian Spectator*, or Religious Sketches, from real life, 12mo. pp. 140. Price 2*s*. 6*d*. Hatchard. 1806.

'EVERY occurrence,' says the worthy author of this pamphlet, 'how common soever it be, has a tongue, and speaks to the Christian Spectator, in a loud and impressive tone. From every passing event he receives improvement: from every thorn he plucks a berry; from every field he gleans an ear.'—'If any one of the readers of these humble pages should be brought by them into a habit of pious reflection, upon the ordinary occurrences of life, the author will not think that he has written in vain.' Pref. iv. v.

Such are the principles and the design of this publication. We shall briefly notice its contents, and willingly recommend our readers to form a more extensive acquaintance with it for themselves. 'The Victory, The Thanksgiving Day, and The Sermon,' refer to the memorable action off Trafalgar, and introduce an impressive account of the 'Orphan Maid,' who was then deprived of her sole remaining hope, by the death of her brother on the bed of glory, and who speedily followed him to the world of spirits. 'The Adieu,' is an affecting

account of a clergyman's farewell on leaving his charge.—We know not a more decisive testimony to the credit of any pastor and people, than such a scene of mutual attachment and sorrow. The Assize, the Church, the Trial, the Prison, the Convict's Tale, all relate to the history of an accomplished, penitent, female; and constitute, perhaps, the most interesting part of the work. The other papers are not unworthy of perusal, although, in common with the whole publication, they will be warmly approved, rather than highly admired. Their chief merit is the genuine affectionate piety that pervades every page; they give us reason to expect a work of superior value from the author's future labours. We are not sure that he has chosen the species of writing most congenial to his talents, and we apprehend that, if he were to attempt a single subject with more method, connection, and extent, whether in the narrative or didactic form, he would appear to still greater advantage.

Art. XVIII. *Jewish Prophecy*, the sole criterion to distinguish between genuine and spurious Christian Scripture; or an humble attempt to remove the grand and hitherto insurmountable obstacles to the conversion of Jews and Deists to the Christian faith, affectionately submitted to their serious consideration. A discourse preached before Dr. William Gretton, Archdeacon of Essex, at his visitation holden at Danbury, on Tuesday the 8th July, 1806. By Francis Stone, M. A. Rector of Cold Norton, Essex. pp. 48. Price 1*s.* 6*d.* Johnson. 1806.—[*Not printed at request.*]

WE knew there were vipers lurking in the bosom of the church, sheltered in the folds of her robe, satiating their appetites by devouring her blood, and their enmity by poisoning her constitution. But little did we expect to see one thus boldly displaying his malignant crest; little did we expect to find a rank Socinian disgorging the nauseous effusions of Evanson, on a congregation of Christian ministers. By way of justifying, to our readers, the scorn we would express of the author before us, it may be proper to observe that his object, under the vague pretence of making the prophecies of the Old Testament a criterion of authenticity for the New, is to shew that the first chapters of St. Matthew's gospel are spurious, that the miraculous incarnation of the blessed Redeemer is a figment of the Platonists, that the Arian and Athanasian systems are idolatrous blasphemies, and that the notion of a vicarious sacrifice is a disgusting absurdity! Yet this man retains his preferment!—Furthermore, he thinks, '*that we ought not, on account of a difference of opinion, to withhold the right hand of fellowship from each other, as* "*fellow labourers in the*

Lord!" It would indeed be surprising, if the wolf in sheep's clothing saw any harm in being sociable with the sheep. Whether, or not, the Rector of Cold Norton subscribed *ex animo*, and has since apostatized, we care not; every official rite he performs, is a distinct, though tacit, renewal of the compact he made with that establishment, whose creed he is insulting, and whose bounty he fraudulently enjoys. In every public ministration, he owns himself her son and servant, while he proves himself her enemy and her betrayer. Why should *he* concern himself (see *p.* 37) to abolish subscriptions? he has got his living, what can he want more? Perhaps a sudden qualm of conscience came over him, strong enough to disturb his peace, though not his benefice. The same qualm, undoubtedly, occasioned the munificent resolution he has made, that the widows and orphans of the Essex clergy shall enjoy *all the profits* of this discourse!

We leave this upright churchman, who has thus piously kept his oath, and performed his trust, to the gratulations of his own candid heart, and to the contempt of all denominations of men among us. As for Jews and Deists, they will despise their "affectionate" friend, and his system of pure truth together. The Clergy, while they shrink from the contamination of his "right hand of fellowship," will beware how they extenuate the heinousness of his guilt, by explaining away the meaning of their articles, or ridiculously quibbling about "articles of peace." Socinians, triumphing in the integrity of their venerable Lindsay, who, with the opinions, renounced the emoluments, of the church, will spurn the man who sacrifices his principles to his purse. As for ourselves, after contemplating this hateful picture of human degeneracy, we turn with exultation to the two thousand worthies of St. Bartholomew's day! We need not describe our feelings, and our inferences.

Art. XIX. *The Principles and Regulations of* the *Tranquillity;* an institution commenced in the metropolis, (Blackfriars Bridge) for enabling prudent individuals, in the various classes of the community, to provide for themselves, by the payment of small weekly sums, so as to secure to the contributor, his widow, or children, a certain provision at a future period,—for receiving the savings of youth, to be returned on marriage with accumulated interest, &c. for providing endowments for children at the period of majority, by the payment of small sums at the time of birth; and thus effecting the gradual abolition of the poor's rate, &c. By John Bone. Price 3*s.* 6*d.* Asperne. 1806.

IT belongs to the department of the Statesman to determine, how far the plan now before us is calculated to produce

the end proposed by its author, "the abolition of the poor's rate." That it presents a proposal which, if it can be carried into full effect, will lessen the distresses of the lower ranks of society, may be readily admitted.

Our Eclectic philosophy tells us, however, that all the methods which can be devised to ameliorate the condition of the poor, if not founded upon the correction of their moral principles, by the agency of vital religion, will fail of their design. For, granting that the present, or any similar plan, were well adapted to such an end, by what motives are the objects of it to be induced to sacrifice the immediate gratification of ardent passions, to a distant advantage, which they may, possibly, neither enjoy nor require?

That there are some persons among them, of reflecting and sober habits, cannot be doubted; and to such, it may be useful to shew, what future benefits may accrue from the careful application of those small sums, which they frequently squander away, under the false notion that they are too insignificant to be reserved for any better purpose.

An institution, therefore, under respectable management, which would befriend the industrious part of the community, by receiving and ably applying the fruits of their economy and prudence, would be of general utility; and it might happily supersede those petty benefit-clubs, which are often set on foot for no better purpose, than to increase the consumption of liquors in the houses where they are held. That each member shall spend a certain sum of money, at the times of meeting, is a stipulation in many, if not in all of these clubs; and thus habits and associations are formed subversive of those moral principles which it is speciously pretended, are cherished by such institutions. If our recommendation could have any weight with the legislature, it would be that, in affording encouragement to the formation of societies of this kind, a marked advantage be given to such as are established in private, over those which are held in public, houses. We are aware what some of our Senators will say to this proposition, but we are not afraid of its being discountenanced by those, who know in what order to place morality and revenue, in the scale of national prosperity.

We cannot be expected to enter into the merits of the present publication, considered as the plan of an existing society, nor should we have noticed it at all, had it not involved some moral considerations of general importance. The author has manifested much praise-worthy industry in the arrangement of his plan, and we hope that it will obtain attention from that part of the public, which is qualified to decide upon its utility.

Art. XX. *Salvation by Christ alone;* A sermon preached at Orange-street chapel, Portsea: July 13th, 1806. By James Churchill, Ongar, Essex. 12mo. pp. 34. Price 6*d*. Conder. 1806.

THE excellent temper and principles of this discourse, and the modest apprehensions of the author for its fate in coming before a critical tribunal, would severally be sufficient to arrest the severity even of merited censures. But in Mr. Churchill's sermon, though it has but little recommendation from elegance or novelty, we find so much solidity and ingenuity of remark, with a vigorous apprehension of his subject, and a distinct and truly serious mode of discussing it, that we fully approve of that friendly and urgent request which occasioned its publication. It will be read with pleasure by many individuals, and may be used very acceptably at a village lecture.

The printing is much less correct, than we could wish; the erratum *p.* 6. *l.* 8. is offensive and inexcusable.

Art. XXI. *The Christian Teacher;* a religious spelling-book: containing a great variety of spelling; rules for good reading; a concise grammar; reading-lessons in prose and verse. By the Rev. T. Harper, Teacher of the English language, &c. Second edition, corrected and enlarged. pp. 136. Price 1*s*. Williams and Smith. London. 1806.

THE public has shewn its approbation of the Christian Teacher, by calling for a second edition, before we could notice the first; and this sort of approbation, we doubt not, is far more gratifying than the empty praise of reviewers.

We believe that Mr. Harper is sincere in his desire to serve the rising generation, and are persuaded that his labours will continue to be acceptable to many pious families and schools; yet we do not see the necessity of confining the lessons in a spelling-book to religious subjects, and excluding those pleasing tales and fables, which amused us when we were boys, and when our reading was confined to the celebrated works of Dyche, Dilworth, or Fenning.

Art. XXII. *Excursions in North America;* described in letters from a Gentleman and his young companion, to their friends in England. By Priscilla Wakefield. 12mo. pp. 420. Price 5*s*. London. Darton and Harvey. 1806.

MRS. W. is not to be classed with those forgers of books of travels, who, though they have never beheld the

ocean which encircles the white cliffs of their native island' have the audacity to relate their adventures in foreign countries. She does not pretend to have seen what she describes; but, by her fairy wand, raises up phantoms in human shape, who no sooner receive the mysterious *I presto* from her lips, than they are gone, not in carriages or ships, or even in air balloons, but on the wings of imagination, to the ends of the earth.

Sometime past, Mrs. W. conjured up her juvenile travellers, and a whole family obeyed her controuling voice, with great good humour following her *wayward fancies*, as they made the tour of the British Empire. A young member of the same amiable family is now committed to the care of a shadowy Mentor, in order to traverse the immense countries of North America.

Thus far the labours of Mrs. Wakefield assume the form of a novel. Whether this be the best way of communicating geographical knowledge to young persons, or whether the plain method of Salmon or Guthrie be not preferable, we shall not now stop to determine. But we can, with great cordiality, recommend the present volume as very entertaining and instructive. The fair author justly considers it a sanction of her work, to acknowledge that, "the chief sources of her information have been derived from Jefferson, Weld, Rochefaucault, Bartram, Michaux, Carver, Mackenzie, and Hearn;" and we are persuaded that, in collecting materials, arranging them in the order, and narrating them with the ease, which are to be commended in these letters, her mental labours have exceeded those of many persons, who have related their own travels in very splendid volumes.

A few mistakes will be corrected in a future edition, such as letter XI. from Mrs. Henry Franklin to *Mr.* Middleton, at which our rude boys could not help laughing when they began to read, *Dear Madam*, &c. Our own gravity was a little ruffled when in letter XII. we read that the yellow fellow, (whom we supposed to be some tawny post-boy,) drove them from Charles-town; but, reading a little further, we found it was no laughing matter, for the terrible yellow fever was intended. We were surprised to find the mistake of ascribing the discovery of America, to Americus Vespucius, in 1497; Columbus certainly discovered the West Indies, and Cabot the main land, before Vespucius undertook his voyage.

As this volume is chiefly a compilation, we shall be excused from making any extracts. The principal original information, is what relates to the war with the Indians, which was communicated by an Indian Chief, and will doubtless be esteemed a valuable addition; but for this we must refer our readers to the work itself.

AMERICAN LITERATURE.

Art. XXIII. Dr. Holmes's *American Annals*, or Chronological History of America, from its Discovery in 1492, to 1806.

(Concluded from p. 755.)

AFTER the conquest of Mexico, the next important enterprise of the Spaniards in America, was the reduction of the Peruvian empire. A scheme for that purpose was concerted in 1525, between Francisco Pizarro, Diego de Almagro, and Hernando de Luque, an ecclesiastic in Panama. Their first attempt failed, but in 1532 the object was accomplished. The violence, treachery, and cruelty, practised on this occasion, have made the expedition very generally known; we proceed, therefore, to view the endeavours of *other* nations, to plant colonies on the continent of America.

The first effort of this kind by the French was in 1535, when Cartier of St. Malo, with a commission from the king of France, sailed up the river St. Laurence 300 leagues, and formed alliances with the natives of Canada, which he called New France. Upon his return, the French court discountenanced the project, though it promised great advantages for the fur trade; but a fallacious opinion then prevailed in Europe, that such countries only were valuable as produced gold and silver. He sailed again for Canada, in 1540, under the patronage of a nobleman of Picardy, François de la Roque, lord of Roberval. On a small river near Quebec he built a fort, and began a settlement, which he called Charlesbourg, and which he afterwards abandoned through distress. Roberval himself attempted to recruit the settlement with a numerous train of adventurers, but they all perished.

This disastrous event had such influence in France, that, for fifty years, no measures were taken for supplying the few French settlers, who still remained in Canada.

The first act of the English parliament relative to America, was passed in 1548, for the encouragement of the fisheries on that coast.

During the civil war between the Protestant and Catholic parties in France, the illustrious but unfortunate statesman, admiral Coligny, formed a project for carrying a colony of protestants to America. Two ships sailed in 1562, under the command of John Ribault, and, after discovering the principal rivers of Florida and Carolina, he left a colony on an island in the river of Port Royal. The settlers were soon compelled by famine to forsake it. In 1564, Laudonniere was sent to succour the colony, but stopped at the river of May, and built a fort. Ribault, who had been appointed governor, arrived in 1565 with seven ships; but he, and nearly all the French at the settlement, were massacred by the Spaniards, under Pedro Melendez, who had been sent with an armament by Philip II. to drive the Huguenots out of Florida, and settle it with good Catholics. The *first* slave-trade of the English on the coast of Guinea, was opened by John Hawkins, in 1563. By money, treachery, and force, he procured 300 negroes, and sold them at Hispaniola.

With the reign of Elizabeth the spirit of discovery and enterprise revived in the English nation. The voyages of Drake, Frobisher, Sir

Humphrey Gilbert, and Sir Walter Raleigh are concisely related. For an account of Virginia, the first English colony, we refer to our review of the life of Washington, (Vol. I. 321.)

It was during the infancy of the Virginia colony, that the French began to make permanent settlements in Canada, and Acadie, the name then given to Nova Scotia. Samuel Champlain, of Brouage in France, had sailed up the river St. Laurence in 1603, and the following year, the Sieur de Monts, having Champlain for his pilot, formed a settlement in Acadie, at Port Royal, now called Annapolis. In 1608, Champlain selected a spot at the confluence of the St. Laurence and Charles's river, on which he laid the foundation of Quebec, the capital of Canada.

A small Dutch settlement had been made near the mouth of the Hudson's river, which, in 1613, submitted to the English in Virginia. In the following year a new Governor arrived from Amsterdam, who asserted the right of Holland to the country, built a fort on the island Manhattan, where the city of New York now stands, and held the country many years, under a grant from the States General, by the name of the New Netherlands.

In his account of the colonies in New England, Dr. Holmes is very minute, having had access to the best sources of information. He successfully controverts the commonly received opinion, that the congregation of English puritans, which emigrated from Leyden, and formed the first colony in New England, were Brownists; and shews that, with their pastor, Mr. John Robertson, a learned and pious man, they had rejected the obnoxious tenets of that sect, and agreed in religious sentiments with the Dutch reformed churches. They arrived at Cape Cod in the winter of 1620, and founded the settlement of Plymouth. A league of friendship was soon concluded between them and Masassoit, a powerful Indian king, which was inviolably observed above fifty years, to the great advantage of the infant colony.

In 1621, Sir George Calvert, a Roman Catholic, who was created Lord Baltimore, having obtained from James I. a grant of part of Newfoundland, established a colony on that island, and removed to it with his family. The fishery on the coast of Newfoundland employed, about the year 1626, two hundred and fifty sail of English vessels, and 5000 persons, making an annual profit of 135,000l. sterling. In this year a number of Swedes and Fins, settled on a tract of land, from Cape Hinlopen to the falls of the Delaware, which they bought of the natives.

The foundation of the colony of Massachusetts was laid in 1628. Sir Henry Roswell, Sir John Young, and four other associates, having bought a patent for that part of New England, lying between the rivers Merrimack and Charles, projected a settlement, for the express purpose of providing a safe retreat for Non-conformists. A few persons were sent over, under the government of John Endicot, to carry on a plantation at Naumkeak, and prepare for settling a colony. At this place nearly 400 persons arrived in the summer of 1629. The aboriginal name was exchanged, for Salem, intended to express the peaceful asylum, which they hoped to find in the American wilderness. Dissatisfied with this situation, one hundred persons, removed to a neck of land between Mystic and Charles rivers called Mishawum, where they laid the foundation of *Charlestown*. In 1630, a fleet of 14 sail carrying 1500 persons, most of them from the vicinity of Lon-

don, arrived at Massachusetts Bay. They settled on a peninsula on the south side of the mouth of Charles' river called by the natives Shawmut, and founded a town which they called *Boston.*

While this settlement was forming, Quebec was taken by David Kertk, who had a commission from Charles I. to conquer the American dominions of France. Before the surrender was known in England, Charles, by the treaty of St Germain, March, 1632, resigned the right which he had claimed to New France, Acadie, and Canada. "From the restitution of these territories to France, may be dated the commencement of a long train of evils to the colonies, and to England."—The impolitic and unjust measures of archbishop Laud, towards the puritans, increased the emigrations to New England. Three ministers of celebrity, John Cotton, Thomas Hooker, and Samuel Stone, accompanied by 200 persons, arrived in 1633, at Boston. The fame of the removal of these eminent men encouraged many others to seek refuge in America, from "Laud's merciless administration." In this year Connecticut began to be settled by some of the Plymouth-colonists, after a slight resistance from the Dutch, at the place where Hartford now stands.

Lord Baltimore, having obtained a patent for the tract called Maryland, laid the foundation of his province, in 1634, on the broad basis of security to property, and of freedom in religion, without allowing preeminence to any particular sect of Christians.—The settlements in the Massachusetts were now extended 30 miles from the Capital, representatives were chosen, and the legislative body settled, which soon manifested a jealous care for their civil and political liberties.—In 1635, the college of Quebec was founded, and Champlain the parent of the colony, died. He was a man of great penetration, courage, and probity.—Providence plantations were now settled under Roger Williams, who had been expelled the Massachusetts, for "holding tenets which were considered heretical and seditious."

In 1637, John Davenport, a celebrated minister, Theophilus Eaton, and Edward Hopkins, merchants of London, with several other respectable persons, emigrated to America. They purchased, of the native proprietors, the lands lying between the rivers Connecticut and Hudson. Near the bay of Quinnipiack they laid out their town in squares, on the plan of a spacious city, and called it *New Haven.* It became the capital of a flourishing colony of the same name. The religious differences in the Massachusetts, in the mean time, gave rise to the colony of Rhode Island, which was purchased of the Indian Sachems by John Clarke, and other followers of Ann Hutchinson.

A commendable zeal for literature, was discovered by the founders of New England. A public school was instituted, by the Legislature of Massachusetts, in 1637, at Newtown. Nearly 800l. were bequeathed to it, in 1638, by the Rev. John Harvard. In honour of this generous benefactor, the collegiate school, by an order of the general court, was named *Harvard College;* and Newtown, in compliment to the College, was called *Cambridge.*

The inhabitants of Connecticut, in 1639, finding that they were without the limits of the Massachusetts patent, formed themselves, by voluntary compact, into a distinct commonwealth, and adopted a constitution of government. Of this constitution Dr. Holmes observes, that "it has been thought, by the judicious, to be one of the most free and happy constitu-

tions of civil government which has ever been formed." Our limits will not permit us to enter into discussions on the theory of government; but recent and awful experience has demonstrated, that the bulk of mankind, unenlightened by science, and uninfluenced by religion and virtue, are neither civilly nor morally fit for the enjoyment of that political liberty, which, on the principles of abstract reasoning, may appear plausible and just. The same system of government, which may have been attended with "happy consequences," to the virtuous settlers of Connecticut, and their well-taught posterity, would probably be productive of anarchy and blood, if it were suddenly adopted in a populous, ignorant, and vitiated nation.

The first printing press in North America was in 1639 set up at Cambridge. By the year 1642 "there were settled in New England seventy seven ministers, fifty towns and villages had been planted, thirty or forty churches erected, and five ships, built in the country, were already at sea." A union of the colonies in New England was formed, in 1643, for their common defence, on account of the hostile disposition of the Indians, the vicinity of the Dutch, French, and Swiss, and the distracted state of the parent country, which afforded little prospect of assistance from England on any emergency. Many interesting details are given, concerning the progress of these colonies, and the state of religion in them, during the period of the civil war and interregnum in England. Dr. H.'s impartiality is conspicuous in relating the intemperate conduct of the Quakers, with the penal laws enacted and enforced against them. He justly reminds us, that persecution for opinion was not at that time thought unchristian or impolitic. At the restoration of Charles II. the whole of the English colonies on the American continent, contained 80,000 inhabitants, of whom 30,000 were in Virginia, 12,000 in Maryland, and the remainder in the different settlements of New England.

The immense territory lying southward of Virginia, between the 31° and 36° N Lat. was granted by charter from Charles II. in 1663, to Lord Clarendon, and several associates. In 1664, the king gave a patent to his brother, the Duke of York, for various and extensive tracts of land in America, part of which was conveyed soon after by the Duke to Lord Berkeley, and Sir George Carteret, by the name of Nova Cæsarea, or New Jersey. An armament, fitted out from England, proceeded against the Dutch at Manhattan, who surrendered upon condition of enjoying their "estates and modes of worship;" and in honour of the Duke of York, New Amsterdam, built in 1623, took the name of *New York*.

In 1665, John Yeamans, a respectable planter in Barbadoes, conducted a body of emigrants, from that island, to the southern bank of Cape Fear river in Carolina. They cherished the good will of the natives, and insured a seven years peace. The first assembly for Carolina was convened, in 1669, in Albemarle county.

An early and laudable zeal had been manifested, by the settlers in New England, to extend the knowledge of Christianity to the Indians. The labours of the venerable Elliot, who obtained the title of the Indian apostle, began in 1646. His translation of the bible into the Indian tongue, was printed at Cambridge in 1664: the pious attempts of other missionaries had not been without success. In 1674 there were, within the jurisdiction of Massachusetts, fourteen towns of "praying Indians, and about 1,100 souls yielding obedience to the gospel." In Plymouth

colony there were 497 praying Indians, of whom 142 could read the Indian, and 9 the English language.

The memorable war between the king of the Wampanoags, who had taken the name of Philip, and the New England colonies, commenced in 1675. In its short, but tremendous progress, 600 of the inhabitants were either killed in battle, or murdered by the enemy; twelve towns were destroyed; and about 600 buildings, chiefly dwelling houses, were burnt. The war terminated with the death of Philip, in August, 1676. The author's reflections on this event are honourable to his feelings and impartiality*.

In 1680, the foundation of *CharlesTown*, the capital of Carolina, was laid on the Oyster Point, formed by the confluence of the rivers Ashley and Cooper. The celebrated William Penn, in 1681, obtained a charter from Charles II. constituting him and his heirs proprietors of a large tract of territory, lying between the Delaware and Maryland, to which he gave the name of Pennsylvania. A small colony removed to America the same year, and began a settlement above the confluence of the Schuylkill with the Delaware. Burlington in Jersey, on the opposite shore of the Delaware, had been previously settled by a company of Quakers. Penn published in 1682 a body of laws, agreed on, in England, between himself and those who had purchased under him. In October he arrived in his province, with 100 passengers, chiefly Quakers. The banks of the Delaware were already inhabited by 3000 persons, Swedes, Dutch, Finlanders, and English. At an assembly held at Chester, the foreigners were naturalized, and the body of laws passed in form. They secured "liberty of conscience and civil freedoms." Having purchased, of the natives, as much land as the circumstances of the colony required, Penn proceeded to lay out his projected city, to which he assigned the name of Philadelphia. The first assembly of Pennsylvania was held at this city, in March, 1683.

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* "The death of Philip, in retrospect, makes different impressions from what were made at the time of the event. It was then considered as the extinction of a virulent and implacable enemy: it is now viewed as the fall of a great warrior, a penetrating statesman, and a mighty prince. It then excited universal joy and congratulation, as a prelude to the close of a merciless war; it now awakens sober reflections on the instability of empire, the peculiar destiny of the aboriginal race, and the inscrutable decrees of Heaven. The patriotism of the man was then overlooked in the cruelty of the savage; and little allowance was made for the natural jealousy of the sovereign, on account of the barbarities of the warrior. Philip, in the progress of the English settlements, foresaw the loss of his territory, and the extinction of his tribe; and made one mighty effort to prevent those calamities. Our pity for his misfortunes would be still heightened, if we could entirely rely on the tradition (mentioned by Callender, 73.)—that Philip and his chief old men were at first averse to the war; that Philip wept with grief, at the news of the first English who were killed; and that he was pressed into his measures by the irresistible importunity of his young warriors. The assurance, on the other hand, of the equity of our ancestors, in giving the natives an equivalent for their lands, is highly consoling." *pp.* 435.

James II. pursued arbitrary measures toward the colonies, deprived several of their charters, and endeavoured to abolish the freedom of the press. In 1687, he appointed Sir Edmund Andros governor of New England, New York, and New Jersey. The form of Government, now established, was a legislative and executive governor and council, appointed by the king, without the consent of the people. It did not long continue, for upon intelligence of the revolution in England, the inhabitants of Boston deposed the existing government, and reinstated the old magistrates. Similar measures were adopted at New York.—The volume closes with the year 1691, in which Virginia obtained a charter, for the establishment of a college in that colony, toward which the king and queen contributed about 2000*l*. In grateful acknowledgment of the royal patronage and benefaction, it was called the college of William and Mary.

Want of room has obliged us to pass, without notice, many curious and interesting particulars, in these Annals, relative to the constitutions, government, jurisprudence, and commerce of the English colonies, during the eventful period that elapsed between their first settlement, and the revolution in Great Britain. We consider the work as a valuable acquisition to the stores of historical knowledge. The general reader will find in it much information and entertainment; the student of history, desirous of farther details, may use it as a copious index to the authors who have written largely on the distinct parts of American history; and the Christian philosopher may trace in it the interesting concatenation of causes and effects, in the moral government of the world. The thirst of gain, aided by the invention of the compass, led to the discovery of America; persecution peopled it with some of its most flourishing and powerful colonies, whose political principles and struggles have had an important influence in effecting those revolutions which now agitate Europe, and the consequences of which are incalculable. While, therefore, in such a series of occurrences, we behold feeble men acting from interested motives, and pursuing their own narrow views and purposes, we may also contemplate the great Governor of the Universe, controuling and combining the multifarious efforts of his creatures, to the production of events which they never anticipated, and the accomplishment of designs founded in infinite wisdom and righteousness.

History, properly viewed, may lead nations to tremble at the holy dispensations of Providence, and determine them to regulate their political conduct, by the immutable principles of justice, in the pursuit of which alone, they may reasonably hope for national security and prosperity.

Art. XXIV. RETROSPECT OF FRENCH LITERATURE.

(Concluded from p. 318 *)*

THE conclusion of our retrospect has been delayed by a variety of circumstances; but principally, by an anxiety to present our readers with new and important information. We are sorry to say, that our expectations have been, in a great measure, disappointed; we shall therefore pass hastily through the remainder of our task, and, having in our last volume given a descriptive catalogue of the principal publications during the progress of the Revolution, we shall now conclude with some general and summary criticisms on the literature and principal authors of modern France.

We do not find, in the present day, men who stand so completely forward from the general mass, as to claim the interest we have hitherto taken in the progress of French Literature. There are, certainly, living authors of talent, but the age of the Pascals and Montesquieus is gone by, and there seems no prospect of its return.

The gloomy calm of despotism, and the turbulence of party conflict, are alike unfavourable to the advancement of learning. Nearly all the men of talent and literature, who adorned the commencement of the French Revolution, perished in the successive proscriptions of the various parties, which for a time acquired the ascendancy, and then fell—to be succeeded by others who obtained the same power, and shared the same fate. Bailly, Lally, Lavoisier, André Chenier, Pastoret, Suard, and many more, were, at different periods, either led to the scaffold, compelled to emigrate, or exiled to the dreary swamps of Cayenne.

Political struggles afford a favourable opportunity for the exertions of oratorical talents, and France, undoubtedly, was never so prolific of orators as in the early part of the Revolution: coffee-houses, clubs, tea-gardens, churches, and night-cellars, resounded with the rant of these disciples of Thersites. The senseless bawlings of the hired emissaries of sedition, served, however, only to enhance the splendid effusions of real genius; the eloquence of Mirabeau, Maury, Barnave, Lazales, Vergniaud, Portalis, surpassed any thing which had before been heard in France, if we except the eloquence of the pulpit. We regret that we are prevented from inserting a few characteristic traits of their respective manners, but it must be obvious, that, to do this with any kind of effect, we must extend our Retrospect to an unwarrantable length.

We have already had occasion to direct the attention of our readers to a brief account of a conspiracy against Christianity, and we are again called upon to hold up, to their contempt and detestation, the same malignant spirit directed against the same object, but armed with different weapons, and varying the method of attack.

The infidels of a former era, aware of the strength of the historical evidences of Christianity, contented themselves with assailing its doctrines; satisfied, that if they could succeed in placing them in a ridiculous or odious light, the rest of their task would be easy. But in our day an anti-christian sect has appeared, with far bolder pretensions, though, fortunately, with far inferior talents. Christianity, with all its evidences, internal and external, is, by the doughty champions of the school of Volney and Dupuis, involved in one comprehensive sentence of proscription: according to these worthies, the Mosaic records are an Arabian tale, our blessed Saviour a personification of the sun rising in Virgo, the twelve Apostles are the twelve Zodiacal signs, and the name Jesus, is derived from YES, the ancient cabalistical name of Bacchus. We cannot persuade ourselves that it is necessary to expose the folly and futility of such contemptible trash; it is not thus that the venerable edifice of our holy faith is to be overthrown. Messrs. Volney and Dupuis may trace accidental resemblances, and frame whimsical hypotheses, as long and as often as they please, but until they can disprove the concurrent and recorded testimony of eighteen centuries, they will not have advanced a single step towards the execution of their absurd and impious project.

It would be really amusing to mark the childish extravagancies of the ene-

mies of Revelation, if we could forget that they are our fellow creatures, and that they are playing their fooleries within the sphere of that vortex which soon shall swallow them. M. Volney, for instance, inculcates, in his "Lectures on History," the most complete scepticism with respect to historical evidence; he even condescends to lay down rules for our belief, and to inform us, where to assent, where to doubt, and where to deny. But we shall still take the liberty of examining for ourselves, and we shall be the more cautious in receiving his doctrines, as we refer his dislike of systems, and his declamation against prejudice, to a systematic and prejudiced hatred of Christianity. Of his "Ruins" we only think it necessary to say, that we never read a book more completely overcharged with ignorance, folly, and impiety.

We proceed to notice some of the principal writers who have flourished during the period under review.

Laharpe is principally known as a critic; his dramas met with little success, and we shall not attempt to drag them from the obscurity into which they have fallen. His Lyceum, or Course of Literature ancient and modern, is a work of unquestionable merit, and considerable value. It must, however, be read with caution; its author pronounces his decisions with a positiveness and arrogance which frequently defeat his object, and he betrays partialities highly reprehensible in a man who assumes the office of a critic. Voltaire is his hero, and he bestows on him praises, which, if merited, would elevate him above all authors of present, or former times. M. Laharpe is, moreover, so blinded by his national prejudices, as to exclude nearly all, excepting his countrymen, from the temple of fame; he does, it is true, accord to the English, the preeminence in matters of judgement; Bacon, Locke, Robertson, and Hume, are held up as worthy of admiration, but as for Shakespeare and Milton, they are consigned without mercy to perpetual contempt and oblivion. It would be well, if this despicable affectation were confined to M. Laharpe; but (although there are some Frenchmen sufficiently divested of this narrow spirit, to appreciate the merits of our unrivalled countrymen) every coxcomb in France now thinks it necessary to have an opinion of his own, to puff Racine and the Henriade, and to ring everlasting changes on the buffoonery of Shakespeare, and the *grossiereté* and absurdities of Milton. The 15th and 16th vols. of the Lycée are employed rather unsuitably in refuting the sophisms of Boulanger, Helvetius, and Diderot; and indeed the whole work too often assumes a gossiping declamatory character.

Laharpe has left several works which he had commenced:—a poem on religion, the first six cantos of the *Gierusalemme Liberata* translated into French verse, and particularly a Commentary on the tragedies of Racine. The style of M. Laharpe is singularly pure and elegant, free from the inflation and innovations of the modern school; with some exceptions, his judgement is sound, and his taste correct. It is well known, that this able writer was formerly a *Philosophe*, and that, some time before his death, he changed his sentiments, and became, as it appears from his own confession, a sincere and penitent Christian.

The eloquent and fascinating "Studies of Nature," by St. Pierre, are too well known to the greater part of our readers, to need a detailed criticism; we shall, however, venture to observe, that if St. Pierre had kept in mind the maxim of Boileau, "rien n'est beau que le Vrai," *truth*

alone is lovely, his book would have been much more instructive, and not less interesting.

The Abbé Delille is considered by his countrymen as their best living poet; his principal compositions are, an excellent translation of the Georgics, and a poem on Gardens, of exquisite versification, and lavish decoration. In "l'Homme des Champs," (or Country Gentleman) he has not succeeded so happily as in his previous poetical effusions. Le Malheur et la Pitié (Misfortune and Pity) is another proof of the suspicious fecundity of the abbé's muse; it will be readily believed that where so much is written, much must, of necessity, be at least indifferent. M. Delille has lately published translations of Milton, Thomson, and the Æneid; to the vigour and sublimity of Milton, the florid and exuberant *manner* of the abbé is decidedly unequal, but he has, on the whole, succeeded very tolerably with Thomson and Virgil.

We have read, with alternate emotions of admiration and impatience, the "Genius of Christianity," by Chateaubriant; admiration, however, has predominated: the vigorous flights of imagination, the extensive knowledge, the beautiful and eloquent illustrations, which pervade this singular composition, may suffice to redeem its errors and eccentricities.

"The Spirit of History, or Letters Moral and Political from a Father to his Son on the Method of studying History," in four volumes, is a work of some merit; it is the production of M. Ferrand, formerly counsellor of the parliament of Paris, and has passed through three editions.

"The History of the Wars of the Gauls and French in Italy," contains many facts and reflections which at this moment are highly interesting to Europe.

M. Thiebault's "Recollections" is a pleasing work already known to our readers, by an English translation. See E. R. Vol. I. 121.

The present state of poetry in France is low indeed: Castel, Vigée, Legouvé, Lebrun, &c. have written poems of a certain degree of merit, but we discover no traces of that 'sublime inspiration,' that 'pomp and prodigality of heaven,' which 'beamed' in the works of the bards of a former age.

M. Michaud's work, *Le Printems d'un proscrit*, has passed rapidly through four editions, which it has well deserved by the truth and beauty of its descriptions, and the tone of sensibility which pervades it.

An enlarged edition of M. Fontanes' poem, "Du Verger," is lately announced; it raises him high in the present race of versifiers.

M. Espinard has published a poem in eight cantos on navigation. It is a history of maritime enterprizes from the Phœnicians down to Perouse; its interesting details scarcely preserve it from that neglect which its want of merit must speedily secure.

Of modern dramatic writers, Ducis, the admirer and imitator of Shakespeare, is the best. Arnault, a man of considerable talents, is a dramatist of the same school. Chenier, by adapting his tragedies to passing circumstances, obtained, at one time, considerable applause; but since the abatement of the revolutionary effervescence, he has sunk into obscurity. We dismiss, without criticism, the names of Mercier, Fabre d'Eglantine, Colin d'Harleville, and Cailhaud.

The few men of literary talent, who had survived the political convulsions of France, are daily disappearing: Anquetil du Perron, and D'anse

de Villoison died lately. The former, though considerably overrated by himself and his countrymen, was, undoubtedly, a man of talents and industry; he went to India in his youth, in order to acquire the language of the Parsis, and to procure the books attributed to Zoroaster, which contain their religious system; at his return, he presented them, consisting of 18 volumes, to the Royal Library; he has, besides, left 160 manuscripts, which he had purchased in India. M. de Villoison was one of the most learned Hellenists in Europe; he travelled through Italy and Greece to obtain accurate information with respect to the literature and writers of antiquity: 17 folio volumes contain the results of his researches. The "Posthumous Works" of Marmontel we shall soon more particularly notice.

The actual state of literature in France is low indeed; scarcely can we quote a name of eminence among her living writers. Subject to the rigid controul of a tyrannical and suspicious despot, the mind breathes with difficulty; a vein of dullness and constraint is obvious in all its productions, nor do we expect to record any of the triumphs of French genius, while the press is watched by spies and superintendants. A man of sense cannot but be hostile to a system of oppression, and a man of spirit cannot belie the love of truth and freedom that glows within him. Unless therefore he is ready to risk the *bread and water of the Temple*, he must resign the pen, in a great measure, to paltry and mercenary scribblers.

The Literary Journals in France are numerous; they seem aware that good writers are scarce, but hardly discover any dissatisfaction with the bad ones, or break the gloomy peace of terror by any severity of censure. Even these were, a short time since, compelled to suspend their labours, because they had no new books to review!

Romances are now the order of the day; translations from the English are most in request, and the nation, which arrogates to itself the honour of having taken the lead in the refinement of literary taste, now eagerly feeds on the husks and refuse of English literature.

With respect to religion, it obtains a temporary toleration, and even patronage, from the Ruler of France; but its public influence either on morals or literature is lamentably small. The Catholic Church has fallen from its proud height, and the priests of that communion are too few in number, as well as too ill paid, to afford leisure or spirit for literary pursuits. Though some faint, yet auspicious, sparks are kindling among the Protestants, it must be long ere we behold again, in that Church, the age of the Claudes. It is, however, consoling to reflect, that religion may accomplish its grand purpose in the eternal happiness of man, where it makes no figure among the literati and philosophers of this world. There are some now labouring in France, for a better immortality than that which fame confers. Upon the whole, notwithstanding the awful gloom which overspreads the French empire, we are animated by present appearances, as well as inspired predictions, to join in the epiphonema of the royal bard, "Blessed be the Lord God of Israel, who "only doeth wondrous things, and blessed be his glorious name for ever, "and let the whole earth be filled with his glory, Amen."

FRENCH LITERATURE.

Art. XXV. Voyages de Pouqueville, &c. *(Continued from* p. 764.)

THE present circumstances of the Ottoman dominions in general, but particularly of European Turkey, have long excited, in an uncommon degree, the attention and expectation of the public. Scarcely is any district of this empire tranquil: in Asia, the people groan under the despotism of their rulers, and meditate rebellion; the sacred city and temple of Medina, and even Mecca itself, if we may credit report, have been plundered by enemies of no common character;—not political adversaries, but a sect assuming the authority of a rival religion: in Egypt, the Turkish power is barely acknowledged by the Beys: in Servia, and the adjacent provinces, it is openly resisted; at Adrianople, the second city of the empire, revolt has raised its standard; and what is the general current of popular disposition in Greece, we may easily infer from the observations of the author before us.

The Greeks are divided into numerous tribes, always distinct, reciprocally jealous, rivals in point of policy, and envious of each other's prosperity. Turkish intrigue rather than power, has attached to its interest s a number of partizans among them, and holds a feeble sovereignty over several of these tribes, by receiving them into pay as soldiers, and exciting rather than gratifying the ambition of their chiefs. We shall first notice some of those who professedly devote themselves to the service of the crescent.

Describing the camp of Ali Pacha before Butrinto, at a time of year when the French officers were deprived of sleep during the night, by the piercing cold, M. Pouqueville says,—

"The army of Ali Pacha, composed of Albanians, habituated to the cold temperature of the mountains, and clad in their thick *capotes* (a kind of stout travelling surtout), seemed not to feel the weather. Occupied the whole day long with exercise in the camp, or with singing and dancing, they were perfectly satisfied with a scanty ration of bread made of wheat, or maize, with black olives or salted anchovies, which their usual abstemiousness recommended as excellent fare. Altogether different from the Turks, whom they call *Osmanlis*, and who place their whole happiness in indolence, the Albanians were ever in activity; their joy burst forth, especially at the approach of danger, and when it was their turn to engage in the operations of the siege. They ran furiously down to the shore, as if greedy of encountering all risks; but, whatever was the issue, they never failed to attribute the success to themselves; and they always eluded the acknowledgement of a defeat. If repulsed, they contented themselves with saying, 'they had not been conquerors;' but, if they brought back with them a single head of the enemy, they bragged of the advantage. During the night, they sleep in the thick capotes which clothe them by day, the head barely covered by a *fechs* (or skull-cap), the legs well defended by buskins; loaded with arms, content with their lot, they enjoy happiness in the midst of a camp; nor could twenty sick be found in this army, consisting of more than six thousand men. As it is well known that Albanians never complain without cause, it must also be acknowledged that there is no forcing of their soldiers to follow their colours. Whoever among them

suffers by disease, retires to the assiduities of his family, which he quits with the utmost readiness, when his health is regained, to resume his place in the ranks.

" Proud of his profession, the Albanian soldier boasts of his wounds, and displays them with ostentation: the age of his clothes, and of his linen, is his glory: and to denote a brave fellow, a *palicari*, an intrepid Albanian is described as ' one who never quits his shirt till it falls to pieces.' —In the lofty walk and deportment of the natives of Epirus, we still see the soldiers of Alexander and of Scanderbeg: with such men, properly disciplined, a general might perform wonders, and change, perhaps, the face of the East. These alone, when the Greek empire was decayed in all its parts, retained their lofty character, their avidity for battle; they are thrilled, they are electrified at the clash of arms!" Vol. III. p. 18. 21.

" Opposed to the Albanians, and to Ali Pacha, because intent on preserving their independence, were the Souliots, the aspect of whose country presents only barren peaks, which resemble so many indented bastions, formed by the hand of nature, for the retreats of men who place their happiness in liberty. Their dreary situation exposes them to the severest extremes of heat and cold.

" On every side, as we approach the mountains of Souli, the country becomes rugged and difficult. The southern opening presents the only practicable passage, by a defile; and on this side, Ali Pacha always threatened the Souliots. Eighteen villages were situated in these mountains, some of which had the reputation of being impregnable, so sharp were the steeps on which they stood.

" The first of these villages, or *chorions*, which presents itself on entering the gullet of Skouitias, is Skouitias, situated on the edge of the ravine of Souli, which it commands in a manner that enables it to overwhelm any force that should attempt to force a passage. Several villages were raised on a series of rocks within, one covering another. The whole seems formed by nature to be a formidable citadel; but the mountains are arid and destitute of water.

" Long had these warriors been considered as a race inflexibly devoted to the cause of liberty, and from which the regeneration of Greece might be expected. Every eye was turned toward these rocks of Souli, the asylum of a population comprizing about 8000 people, among whom were reckoned 1500 or 2000 warriors, of different ages. Flashes of bravery, fierce and fatal as lightning, prodigies of courage, signalized the Souliots: they descended, at times, like a torrent of burning lava, into the plains of Janina, spreading universal terror. But in spite of such momentary advantages they never could retain an inch of ground: the divisions which agitated them when they had no longer enemies to fear, plunged them into the distractions of anarchy.

" Ali Pacha attempted to subdue the Souliots, by blocking up the entrance to their hills:—each experienced the vicissitudes of war, and sometimes both would agree to a truce, intent on breaking it at the first opportunity. Ali destroyed the exterior villages in 1796, but could not force the rocks. Vanquished in many assaults, wherein he had seen his best troops perish, crushed by stones and trunks of trees hurled upon them from the fortified peaks above, he had not even been able to protect his own territory from predatory incursions. At length, he determined on building towers at the mouth of the defile, and November, 1803, saw the tribe of the Souliots

dislodged. Closely pressed, incessantly attacked by an enemy a thousand times stronger than themselves, and whose losses were always repaired with advantage, they beheld their most important posts taken, in succession, after flowing with the blood of their defenders, and of their assailants. They quitted Kiafa and Caco Souli, by capitulation; and retired to Parga, the refuge of unfortunate bravery.

"The post of Agia Paraskevi, which submitted last of all, was occupied by three hundred Souliots, under the command of Samuel, a *caloyer*, or monk, who had been chief of the tribe for three years. They saw, without fear, the Albanians advance, with whom they maintained a bloody conflict during six days: but their provisions, and especially their water, being exhausted, they also were obliged to capitulate, and retired to Parga. Hostages being given on both sides, the place was evacuated, and the monk, with four of his soldiers, remained for the purpose of delivering up the stores to two belouk-bachis, sent by Ali Pacha. These accompanying Samuel into the store-rooms, he suddenly set fire to a quantity of gunpowder, which they contained, and blew up the whole, together with himself!" Vol. III. p. 120, 126.

Such were the enemies whom the Turks had to encounter!

These have been subdued; but many others remain. As a specimen of those who are still refractory, even while they acknowledge the Ottoman supremacy, we shall translate M. P.'s account of the Maniots. In fact, the existence of this people was hardly known to us: yet this is not the only race animated with martial heroism, and the spirit of independence. We have already hinted at the character of the Montenegrins, and it is very credible that the Servians partake much of this disposition; as we know the Epirots did, and still do. Whether the resistance made by the forces of Passwan Oglou, to the immense numbers of Turks employed against him, may be attributed to the same causes, is submitted to the judgement of our readers. We may readily conclude, however, that where so many people endure with impatience the yoke of slavery, the reins of government are held but insecurely. Should any opportunity favour a combination of these tribes, what could be the fate of that empire, which had, within itself, enemies, distinguished by such a desperate character, and possessing so many opportunities of acting with effect? There are dispersed throughout Greece various hordes of robbers and pirates, which bid the Turks defiance: should these see their opponents weakened, whether by external foes, or by internal commotion, the conduct they would adopt cannot be doubted.

On the whole, it appears that however the Turks may be said to have conquered this country, yet, after a long possession, many places in their dominion have been but lately subdued; and many are not yet conquered, though they may have nominally submitted. What can we think of the stability of that government, whose greatest security is the mutual jealousies of its subjects?

"It is well known," says M. P., "that that part of the Peloponessus, which is comprized between the Gulf of Laconia and that of Messenia, was almost constantly the residence of a class of independent men, who in the time of the Roman empire, assumed the appellation of 'free Laconians.' — When public dissentions agitated the Peloponessus, they retired with their deities to the defiles of Mount Taygetus, and uniformly presented a formidable front to their opponents. Unvanquished by human power, they submitted to the Christian religion, and the cross of Christianity decorated

the frozen summits of Taygetus, at the period when Basil, the Macedonian, wielded the sceptre of the Eastern empire.

"This warlike people, notwithstanding its new religion taught submission to constituted authorities, did not lay aside its arms: these were then, as they still continue to be, the palladium of their liberty. United among themselves, when the common enemy is the object of their hostilities, the Maniots are abandoned, as soon as the danger is over, to internal quarrels, which often sprinkle their country with blood. Implacable in their hatred as in their revenge, only the intreaties of the most respectable elders of their district can be heard with effect.

"The old men are venerated: their decisions are oracles; the youth and the women never approach them without demonstrations of the most profound regard. After having defended their country as long as they were able to support the weight of arms, they still continue to maintain its security by the counsels of experience and wisdom. The necessary expenses attending public worship, the maintenance of certain fortified posts, the purchase of powder and ball—in short, all the measures of defence and protection, are discussed and settled in synods, wherein they preside. There also are investigated the means necessary for the improvement of agriculture, and the promotion of trade, by opening new channels for exportation. Twenty years ago their productions were exchanged against corn, of which they did not grow enough for their own consumption; but their population having sensibly increased since that period, the Maniots have succeeded, by force of labour, in producing more than they consume; and possessing their mountains in peace, they verify the maxim of Menander (*ap. Stob.* lib. lv.), 'Rocks produce enough to support the man who cultivates them, in peace; while war destroys the abundant fruits of the most fertile plains.'

"All measures of defence and precaution, concerted in meetings of the leaders, are committed to a Bey, for execution. This Bey, the depositary of power, receives his appointment from the Turkish government, after he has been elected by the Maniots. He maintains no correspondence abroad; his power is confined within the limits of his own territories. His dignity gives him no revenues, but those which he may derive from monopoly: he lives solely on the productions of his own estate; for he is always selected from among the proprietors, and is, indeed, but a simple leader, though a titular Bey, and, consequently, nothing more than the first among his fellows. Since 1776, when Magna was separated from the Pachalik of the Morea, and, with the islands, was placed under the protection of the Turkish High Admiral, the power of the Beys has increased. Zanet Bey, in 1787, suffered by the bow-string; since which time the Maniots oppose the increasing power of their Beys, and consider him as an agent and slave of the Capondan Pacha, which indeed is justified by fact. Out of four elected since that period, one only has died a natural death, and he had resigned his office: the others were destroyed by the Turks.

"The young Maniots, accustomed from their infancy to the management of arms, hardened against fatigues, familiarized to dangers, are always on the watch for blows with the Turks, whose very name enrages them. Their courage, or rather their rashness, is doubtless augmented by their perfect knowledge of the advantageous posts in their defiles, in which they can effectually resist an enemy greatly their superior in numbers. Often have they been known, when at table, to arrange the plan of an attack,

and to execute it instantly—and almost always successfully. Their natural attachment to rapine, a sense of their own poverty, the exaggerated idea which they entertain of Mohammedan wealth, their hatred of that people, are more than sufficient inducements, in a moment of exhilaration, to prompt them to hazardous exploits; so that they rush into conflicts with a joy and intrepidity peculiar to themselves. But notwithstanding their perfect consciousness of personal courage, they do not disdain to employ all the stratagems of military art, whether to surprize the enemy, or to draw him into snares. In short, the courage of the ancient Spartans is transmitted undiminished to their posterity, and has received a new impulse from oppression.

"The women of these Maniots, not less courageous than their consorts, have sometimes shared with them the greatest dangers: they lament their relatives, however, when they lose them, for they love them with a tenderness worthy of admiration.

"The Maniots practise the filial virtues, and fulfil their duty as patriots, without proclaiming it. Simple songs, void of imagery, preserve their traditions; but these narrate only battles and victories. Turks defeated, standards destroyed, vessels sunk; rocks overwhelming their assailants; heaven insured to the conqueror of infidels; the crown of martyrdom descending on the head of him who expires of noble wounds; such are the ordinary subjects of their national poetry: such were those of their Spartan ancestors. Night suspends not the precautions of the Maniots; fires burning in all parts display their vigilance. These fires are often fatal snares to the Mussulman. Among other measures of security, enormous dogs, accustomed to struggle with wolves, roam around the villages. By their natural instinct, they perfectly distinguish, even in the dark, the inhabitants of the place, which they guard; but, if a stranger, or even an unknown animal, approaches, their barkings are redoubled, the alarm spreads, and every one runs to his post.

"The *papas* of the Maniots, whose churches have bells, and other instruments of privileged devotion, are the most ignorant priests in Greece. They palliate their ignorance by pleading the scarcity and dearness of books; but they are as great thieves, and as greedy, as the most resolute of their countrymen, whom they follow in their expeditions, for their share of the booty.

"The Captainships of this country are fourteen. The military chiefs, who sometimes are succeeded by their wives, are raised to the post of Captain by public opinion, which usually is proportionate to their good fortune, and their brilliant actions. They march at the head of their bands, wearing helmets, precisely of the same form as those antiently worn by Phocion; they have also shields, not less antique in shape. Ever ambitious, uneasy, the prey of hatred and discontent, they keep their districts in perpetual discord. Nothing but common danger can unite them. They have a small commerce, formerly with Venice; but now maintained by Greek vessels. Their ports are capable of receiving vessels of large dimensions. The lover of antiquity, if he could penetrate into the valleys, would, according to report, find abundance of ancient ruins." Pausanias describes this country as full of temples; and a Maniot told M. P. that monuments, remains of castles, tombs, and temples, occur almost every where. Vol. I. p. 197, *passim.*

Our author occupies several chapters with delineations of the general manners of the Greeks of the Morea, which he describes not very dif-

greatly from other travellers:—"They are," says he, "strongly made, robust, and distinguished by an expressive figure; but degraded by servitude. Generally witty; but deceitful, insolent, and vain. Talkers, liars, perjured, they utter no word, they discuss not the veriest trifle, without calling on the saints to witness their integrity. Lively, gay, inclined to excess, they excite pleasure without inspiring confidence. Endowed with an active and flowery imagination, their language abounds in metaphors and figures; but without limits, and beyond measure, they exaggerate whatever they say, whatever they do. It would seem, from the rapture with which they mention the name of *liberty*, that they were ready to undertake every thing, and sacrifice all, to obtain it; but really, the indignation they display against their oppressors, arises from their desire, not so much for political liberty, as of seeing their religion prevail over all its adversaries. While they hate the Turks, they abominate still more violently the adherents of the Church of Rome.

"The Grecian women of the Morea," says M. P., "in general deserve the prize of beauty, and perhaps the palm of virtue. They owe the first of these advantages to physical causes, which may be assigned. The sun warms the Morea with his beams, during the greatest part of the year; the air, free from humidity, loaded with the fragrance of flowers, is pure and enlivening; the temperature mild, the sky as clear as at Memphis, and like our most beautiful days in spring: add to this the moderate labours, the regular lives which the women in the East pursue, and we shall find in the combination of these causes the source of that beauty which has, in all ages, distinguished the women of the Peloponessus.

"The models which inspired Apelles and Phidias, are still found among the Grecian women—generally tall, their form is noble, their eyes full of fire, their mouth and their teeth beautiful; yet they differ according to their countries, though preserving a general relation to one common principle of beauty. The Spartan girl is fair and slender, her walk noble; the young woman from the mountains of Taygetus has the air and the attitude of Pallas, when that divinity clashes her arms, and displays her terrific Ægis amidst contending hosts. The Messenian is small, lusty, her features graceful, her face a regular oval, eyes large and blue, hair long and black; and when she treads the turf with her delicate naked feet, she might be mistaken for Flora amidst a meadow enamelled with flowers. The Arcadian, concealed in her clumsy boddice, scarcely suffers the regularity of her shape to appear; her countenance is pure, and her smile is the smile of innocence. Chaste while unmarried, modest and faithful when they become wives, their character comprises a certain austerity, which repulses every approach of Asiatic voluptuousness. Rarely do they contract second marriages: with difficulty they support the loss of the partner they have loved, and they often pass the remainder of their days in lamenting his loss.

"But if the Grecian women have received from nature the gift of beauty, and the quality of loving with ardour and sincerity, they have also the defect of being vain, covetous, and ambitious; at least, in the higher ranks of society. Void of every kind of information, they are incapable of supporting an interesting conversation; nor do they compensate this defect of education by easy readiness of reply, by that natural vivacity which produces pleasantries, and is more pleasing in women than absolute wit. We may affirm that the Greek women are utterly ignorant; and that even

those who fill the higher ranks, understand nothing of domestic management, and of directing a household."

M. P. describes the superstitions of the Greeks, their dreams, divinations, conjurors, fascinations, oaths, titles of honour, funerals, ceremonies at births, marriages, songs, dances, &c. &c. These we cannot particularly detail; but the state of religion among them is too interesting to be omitted.

The Greek clergy have no regular stipend, but for each religious office which they perform they receive pay; and pay, in consequence, becomes a principal motive of their devotions. Reduced by such a plan to depend for momentary support on trick and chicane, and not on the general respectability of their character, they make the most they can of their favours, and sell, by retail, what their bishops sell in the gross; for even they obtain the sacred investiture by money. If a bishop is troublesome in inspecting his clergy, they have a ready refuge in the *turban*; and it is not uncommon to meet with men, who to their Mohammedan name of Selim, Ali, or Moustapha, unite that of *papas*, the token of their former profession. But absolution of offences appears to be their most profitable traffic: they even absolve crimes; and not to let subsistence escape them, different priests have different values, at which they rate this *blessing!*

Lent is the time of expiation; and whatever other sins may be committed, that of breaking this fast rarely is. Even sick persons, and women in child-bed, keep this fast strictly; not even venturing on a bason of broth, or a cup of refreshing liquid.

The religious ceremonies begin on Palm Sunday, and last a fortnight. The evening before this Sunday, all shops are shut; and the next day, the Greeks carry in procession branches of laurel, palm, and olive; with which they also decorate their churches. Confession takes place in the following days, and the dealings in absolutions begin with it. A common man is absolved from the sin of swearing for one or two *paras;* a rich man is expected to pay more.

"I saw an instance of this," says M. P. "in my landlord Constantine, who had prepared himself, in full dress, to confess his *peccadilloes:* but returned, cursing and swearing, without any symptom of compunction about him—pagan-like!—'Hey! what Constantine,' said I, 'what is the matter with you?'—'Let him die! let him who is absent and far from here (the devil), carry him off, the cuckold!'—'Who! what! a Turk?'—'Pho! much worse; the *papas* of St. Demetrius's!'—'How! dare you speak so irreverently of a *papas?*'—'Yes, to be sure, since he will not give me absolution.'—'Thou art so great a sinner, I do not wonder at it; those——'—'Pho! no question about greatness of sins: the fellow insists on a *dozen* of piastres—nothing less: was that reasonable?—Certainly, I would not confess at that price.'—'What remedy have you for this misfortune?'—'Why this: to go to another, which I am now in haste to do, before this affair gets wind.' He went accordingly, and succeeded. I saw him coming back triumphantly, making a sign to me with his hand, that he had received absolution. The bargain was struck at the price of *five* piastres; or a sequin of Constantinople.

"During the rest of the year, the clergy live on the casual fees of the sacred office; on those due for the sanctifying of water, on benedictions, excommunications, exorcisms, and the sale of amulets. Divorces are a source of profit by way of commutation: the priests also bless the nuptial bed;

sprinkle with holy water the houses, streets, tombs; they even bless the sea, by letting the cross down into it; and for all these ceremonies their demand is money, always money." Vol. I. p. 305, 309.

Can real Christianity survive such a *barbarous* transformation? What can be expected when the blind thus lead the blind? What can be the state of the heart, when sin is not odious, except as it is expensive, when money and external observances supersede even the idea of true repentance, and when the richest man (though unquestionably in the greatest danger, see Matt. xix. 24.) feels most secure against church censures, and eternal perdition? If there be indeed any conscientious and well instructed *papas*, what must be his situation? If he promotes this traffic and this delusion, because they are customary, he brings guilt on his own mind: if he rebukes his people, and convinces them of sin, they think him austere, captious, righteous overmuch; and the dread of seeing them apostatize to the Turks, from any sudden pique, cannot but afflict him continually. The condition of this people truly demands our commiseration;—slaves to their oppressors, and to themselves; surrounded, not only with Turkish violence and intrigue, but with the snares of unresisted temptation, and the despotism of ignorance and superstition. When we consider that such was once the state of England, that human nature is still the same here, (as we too often see by the rejection of the spiritual import of the Gospel, and a reliance on some ceremony performed at the commencement, or at the termination, of life) we should be filled with veneration for the memory and principles of the reformers, and with pious gratitude to that Divine Providence, which has so eminently distinguished our native land, by civil advantages, by mental cultivation, and by religious privileges.

(To be concluded in our next Number.)

Art. XXVI. *Recherches sur la force de l'armée française; &c.* Researches on the strength of the French army, the basis on which it should be established according to circumstances, and a list of the Secretaries of State or Ministers at war, from Henry IV. to the year 1805. 1 vol. 8vo. with 2 tables 4 fr. 50 c. fine paper. 8 fr. Treuttel and Wurtz. 1806.

THESE researches are intended to form an introduction to a proposed work, entitled, A Journal of the first Campaigns of the Revolution, which will be accompanied by a military Atlas, or collection of maps and plans intended to facilitate the study of the military operations. The present work affords, in a very narrow compass, much important information, which hitherto has been little known, though highly necessary to the history of the French wars during the period it embraces. It appears from this work, that at the commencement of a war against the Duke of Savoy, which was successfully terminated in 3 months, Henry IV. had only a disposable force of 6 or 7000 infantry, 6 pieces of artillery, and 1500 cavalry. From 1600 to 1609, this was his ordinary establishment. To attack the House of Austria, this prince deemed it sufficient to raise a force of 50,000 men, infantry and cavalry, including his allies.

Under Louis XIII. the military force was exceedingly augmented:

he had on foot, at the same time, five armies, amounting in the whole to nearly 100,000 men, including 18,000 cavalry; so that in the war department in 1640, was sunk the sum of 85,559,200 francs currency, of 1805, or $3\frac{1}{2}$ million sterling.

In 1670, Louis XIV. intending the conquest of Holland, augmented his troops to 176,097 men. The opponents of France increased the number of their troops in order to counterpoise this formidable force: and Louis found himself unable in the war of the Succession to make head against 392,223 men. In this number, the troops which Philip V. of Spain might be able to bring, in addition to the power of the allies, are not included. From a memorial presented to Louis XVI. in 1774, by the Marechal de Muy, it appears that from 1650 to 1789, upwards of 130 years, the peace establishment of the French army had not varied more than about 25,000 men. In 1789, the war expenses amounted to 96,895,645 francs.

In the war of the revolution, in July 1791, an endeavour was made to raise immediately 243,000 men, and afterwards to complete them to 310,000. By a series of prodigious efforts, the force was augmented to 747,545 soldiers, who had joined their colours, and 1,169,144 effectives. To understand this distinction, it must be noticed that by *effective*, is meant all receiving pay, as though they were with the army. We may judge of the disorder and mal-administration of the military affairs, by comparing the numbers of those who received pay, and of those who had really joined their respective regiments. From the 23d September 1799, to 22d September, 1800, the French army in Europe did not exceed 466,000, which number, however, was found sufficient to resist the efforts of the powers combined against France

In 1802, the French army amounted to 327,751 infantry, 72,564 cavalry, including the *gens d'armes*, and 15,000 veterans; total 415,315. At the end of 1804, it consisted of 440,125, of which the gens d'armes, veterans, veteran cannoniers, and fencibles, formed 42,305; these latter classes not being disposable, the number left for actual service, was 397,820, to which force was entrusted the defence of the French frontier, and the garrison of various fortified places, from the Texel to the extremity of the kingdom of Naples. The expense is estimated at 336,701,750 francs, about 14 millions sterling. Two tables are added to this work, one, of the intrinsic value of the pay of the infantry and cavalry, from 1600 to 1805; the other of the war expenses from 1684 to 1718: these tables add considerably to the value of this work. It appears that in the reign of Henry IV. Louis XIII. and the beginning of Louis XIV., the expense of a foot soldier amounted annually to 120 livres only, including his food and maintenance. The expenses of a horseman and his horse, amounted to 600 livres: but the cavalry was not numerous, and was chiefly composed of gentlemen who had little other means of support. As the number augmented, the pay diminished, till, excluding the expense of the horse, it only exceeded, by one *sous per diem*, the pay of the infantry.

Art. XXVII. *Le danger des mauvais livres, &c.* The danger of bad books; a sermon on the Revelation, chap. x. ver. 10. 8vo. pp. 44. Geneva. 1806.

THIS discourse is peculiarly interesting from its subject, and its efficacy. The dissemination of pernicious works is one among the many evils, which human degeneracy contrives to extract from the blessings of Providence. That intellect, which raises man so high in the scale of being, and enables him to approach his Maker in the sublime exercises of devotion, is employed in debasing its own dignity, in destroying its own faculties, and closing for ever its intercourse with Heaven. The press, to which we owe instrumentally the political and moral freedom of the present day, and from which the influence of piety and virtue should derive the most important means of augmentation, is prostituted to the service of iniquity, and to the destruction of our happiness in this world, and of our hopes in the next.

In discussing this subject, *M. Cellerier*, the anonymous author, impressed his sentiments with so much force and pathos on the hearts of his auditory, that we are assured, from good authority, that the committee of a society at Geneva for the instruction of catechumens, has bought up, at a considerable price, a large quantity of pernicious books, which many young people, parents, and booksellers, voluntarily surrendered. It was not in vain, therefore, that M. C. exhorted them to imitate the generous Christians of Ephesus, who, touched by divine grace, burnt their unhallowed books at the feet of the apostles.

The text in the French version, is peculiarly striking, from the prevalent metaphorical sense of the word *devorer. Je pris le livre,....et je le* devorai.

One passage, which indeed would have well become the introduction, exactly echoes the sentiments which we have heretofore had occasion to express.

"*Medicines for the soul;* such was the striking inscription which an Egyptian monarch placed on the front of his library. It is undoubtedly suitable to well chosen books. But alas! how many in our day, should rather be called *poisons!*"

In speaking of impious and irreligious works, M. C. observes, "They announce themselves as deliverers: they come to break our chains, and to restore to reason and nature their rights too little understood; they tell us, *ye are gods*, &c. &c.

The preacher eloquently ascribes the calamities of Europe to the corruption of literature, and concludes with an apostrophe to youth, which is particularly impressive.

We are much pleased to find in the French language, so just a developement of such important principles, and sincerely wish M. Cellerier's discourse a wide and successful circulation.

Art. XXVIII. *Journal des Gourmands et des Belles.* The Gluttons' and Beauties' Magazine, or the French Epicurean. Conducted by the Author of the Glutton's Almanac, several Guests at the *Diners du Vaudeville*, a Doctor of Medicine, &c.—Published Monthly, 10 fr. Cupeil and Renaud. Paris, 1806.

THE public mind in France is not yet so degraded as to patronize this contemptible work, in which the brutal appetites of man are celebrated and excited. Already it has sunk with the debility of corruption, and will only be remembered as an enduring stigma on the names of those who conducted and supported it. In the present poverty of French talent, we regret to see any thing like mind wasted; but some of the poetry in this publication proves, what, alas! we knew sufficiently here, that genius is often to be found wallowing in the stye of licentiousness. If man, indeed, would know his true interest, he might be an Epicurean, without incurring much disgrace; and however some refined minds might censure him as selfish, they could not ridicule him as weak. But when we see him busied in disqualifying himself for the noblest happiness of this life, and not daring to grasp at one hope beyond it, though both are within his power, we contemplate his profligacy with as much contempt as indignation.

Art. XXIX. SWEDISH LITERATURE.

AMONG the most interesting publications that have recently issued from the Swedish press, we observe the following:

Lectures on education, and general cultivation, by the Rev. Count G. Schwerin. Rector of Sala. Stockholm, 1806.

An account of the conversion of the Laplanders. Stockholm, 1806.

The History of Sweden during the reign of Gustavus Adolphus the Great, 5 vols. By J. Hallenberg, librarian to the King, and *Historiographus Regni.*

New Universal History, vol. 3d, by the same author. Mr. Hallenberg is justly celebrated as one of the first antiquarians and philologists of Sweden, and his historical works are of the highest value. He published, a few years ago, a translation of the Apocalypse, with critical notes; a work, which alone would have ranked him among the first scholars of the age.

A Compendium of the History of Sweden, by G. A. Silverstolpe, 1806. This well written extract is intended chiefly for the use of schools. It is evidently compiled with much care and discernment, and seems well adapted to the purpose. M. Silverstolpe has also published

A Translation of Winkelman's Characteristic, by Goethe.

Lectures on Fortification, 3 vols with plates, by Major Sturtzenbecher.

A grammar of the English language, by M. Moberg, professor of the modern languages, at the Academy of Cadets in Stockholm.

The venerable Count Gyllenborg, justly stiled the *Pater Poetarum* of Sweden, has lately published an improved edition of his beautiful heroic poem, the Taget öpver Bält, or the March (of Charles X.) over the Belt, in the winter of 1658. It is divided into 12 Cantos.

GERMAN CORRESPONDENCE.

Art. XXX. A late Infringement on the Rights of Religious Toleration in Austria, granted by the Emperor Joseph the Second. Translated from a Letter of a Protestant Clergyman, dated 26th Febr. 1806.

'IT will appear to you a singular piece of news, when I inform you, that by a late imperial decree, protestant schools, in the country, have been almost entirely placed under the superintendence of the Roman Catholic Clergy. The decree runs thus:

'Though the pastor of the congregation is to be considered as the immediate prepositus and inspector of the Protestant schoolmasters, yet when he has any complaint to prefer against his schoolmaster, relative to the subjects he teaches, his method, diligence, and moral conduct, he is directed to apply to the (Catholic) Dean, who is the superintendent of the whole school district.

'In general the Protestant Schoolmasters shall be obliged to submit to all the laws and regulations enjoined by the Catholic school-directory, except in point of religion, concerning which they are subject to their own pastors, superintendents, and consistories. The Catholic superintendents of the respective school-districts are also authorised to *visit* those Protestant schools, that may happen to belong to their circle, without interfering, however, with the religious instruction, any further than is necessary to obtain information whether any thing is introduced contrary to the laws of toleration. But the Dean shall not be the only person entitled to perform such an annual visitation of Protestant Schools, but he shall at this, and any other particular occasion, be accompanied by the Civil Commissary appointed in each circle for the management of the concerns of the schools. On the other hand the Dean has to make his report, not to the Directory of each particular circle, but to the Roman Catholic Consistory, in order that this may obtain accurate information of the Protestant schools, as well as of the Catholic. This decree is hereby communicated to the Protestant Consistory, with the notice that it will be annexed to the new regulations respecting the schools, which will shortly appear in print, or be transmitted to the above Consistory for their own information and observance.

'Signed ALOYS,
'*Count of Agarta*,
'*Erberg*.'

'Thus a new inroad is made into the celebrated religious toleration in Austria.

'From its first establishment till the present moment, our consistories, superintendents, and senior clergymen, were the principal inspectors of the schools, assisted only, on the part of Government, by the president of the district in which the school is situated. Now it is a Catholic Dean and Consistory. It is true, the Protestant pastor seems not to have been entirely laid aside, but his influence is restricted simply to the religious instruction; and even in this he must apprehend further inroads from the Catholic clergy. This decree will be attended with many injurious consequences: our Consistory has made very serious remonstrances, but in vain.'

ART. XXXI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers, who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.*

GREAT BRITAIN.

Mr. Arrowsmith has been, for more than a year past, engaged in constructing a new map of Scotland, from original materials, to which he has obtained access through the good offices of the Parliamentary Commissioners for making roads and building bridges in the Highlands of Scotland. The elaborate Military Survey of the main-land of Scotland, made in the middle of the last century, and preserved in his majesty's library, has been copied and reduced for the present map, and the several proprietors of the western islands have communicated all their surveys, most of which have been very recently executed, In addition to the astronomical observations heretofore known, many latitudes and longitudes have been purposely ascertained for this map, as well as a considerable number of magnetic variations. This map is to be accompanied by a memoir explanatory of the several documents from which it has been constructed. The publication may be expected in the course of the winter.

A new History of Northumberland, in three quarto volumes, will be published by Mr. Hutchinson, of Barnard Castle, forming an extensive view of the natural and political history, the topography, antiquities, biography, and statistics of the county. The Editor proposes to include North Durham, and the adjacent places.

The third edition of Dr. R. Beatson's Political Index to the Histories of Great Britain and Ireland, or a Register of Hereditary Honours, Public Officers, &c. from the earliest periods will appear immediately.

The Rev. James Headrick intends to publish a View of the Mineralogy, Fisheries, Agriculture, Manufactures, &c. of the Island of Arran: in 8vo.

Dr. Toulmin is printing the life of the late Rev. Samuel Bourne, of Birmingham.

The Earl of Buchan is collecting all the manuscript works and drawings of the late Mr. Barry, with an intent to publish them for the benefit of some indigent relations of the deceased artist.

Memoirs of Sir Henry Slingsby, Bart. from 1638 to 1648, and of Capt. John Hodgson, nearly at the same period, written by themselves, are now printing from original MSS. under the direction of Walter Scott, Esq.

Mr. P. Kelly, of Finsbury Square, is preparing a new and accurate work on Exchanges, in one large quarto volume; to be intitled the Universal Cambist.

A friend of the late Mr. Evanson's, is about to publish an edition of the New Testament, according to the plan of that writer.

Mr. Rannie is printing another volume of poems; and will shortly publish a new and enlarged edition of his 1st volume.

Proposals are circulated for publishing by subscription, A Dissertation on the Doctrine of Predestination to Life in Christ: in a series of discourses by the late Rev. T. Monteith A.M. of Alnwick, Northumberland; in boards. 8s. on delivery.

The 2nd vol. of Messrs. Lysons' *Magna Britannia*, containing Cambridgeshire, Cheshire and Cornwall; also Part 2, of *Britannia Depicta* containing 24 Views in the said Counties, are at press.

Rev. W. Woods, of Leeds, is printing Zoography, or the Beauties of Nature, displayed in Beasts, Birds, Fishes, Insects, Shells, Plants, Minerals, and Fossils.

Rev. David Bogue of Gosport, and Rev. James Bennett of Rumsey, are engaged on a history of the Dissenters, from the Revolution, to be published by subscription, in 4 volumes successively.

An Account of the Present State of the Cape of Good Hope, containing a general description of the country, the mountains, bays, rivers, &c. the trade and commerce, and the natural history of the southern part of Africa, will soon appear in a duodecimo volume with a map of the colony engraved by Mr. Lowry.

Pope's Works, with many additional Letters never published, and a Life of Pope, by the Rev. W. L. Bowles, will appear early next winter.

Mr. Brewster, the Author of the Meditations of a Recluse, is printing two Volumes of Lectures on the Acts of the Apostles, read to his Parishioners at Stockton.

The Rev. W. Bawdwen proposes to publish by Subscription, in one quarto volume, a Translation of Domes day Book, as far as it relates to the County of York, and the district of Amounderness, in Lancashire; with an introduction, notes, and a glossary of obsolete terms.

Mr. Thornton, a gentleman who resided many years in Turkey, is preparing for publication an account of the government, religion, manners, and military and civil establishments of Turkey, which will be published next Christmas.

Mr. Cuthbertson, No. 54, Poland-street, philosophical instrument maker, and member of the philosophical societies of Holland and Utrecht, has in the press his work on practical Electricity and Galvanism, being a translation of the most interesting experiments contained in a treatise published by him during his residence in Holland; with the addition of all such as have since been invented by himself and others; together with an appendix containing the most interesting experiments on Galvanism.

The Rev. Robert Aspland, Minister of the Gravel Pit Meeting-house, Hackney, is printing, at the unanimous request of his hearers, a Sermon preached on the much lamented death of Mr. Fox.

The Rev. Edward Forster, A. M. has just announced his intention of publishing a splendid work, to be entitled *The British Gallery of Engravings*, from pictures of the Italian, French, Flemish, and English Schools, now in the possession of the King, and the noblemen and gentlemen of the United Kingdom, with some account of each picture, and a life of the artist; and also a short history of the arts of painting and engraving, including the rise and progress of those arts in Great Britain. The work will be published in numbers, containing four plates in each, as frequently as a proper attention to excellence will permit, and it is understood that the intervals will not be very great. It will be in imperial folio, and the plates will be of a size properly adapted to the different pictures, but will vary according to the nature and fulness of the subjects; the largest will be 12 inches by 9, and the smallest 6 inches by 4; every plate will be finished in the very best style, and they will all be engraved in the line manner, by artists of the first abilities in this country. Mr. Forster has already obtained permission to have engravings made from the pictures in the several collections of his Majesty; of the Dukes of Bedford and Devonshire; of the Marquisses of Stafford and Thomond; of the Earls of Suffolk, Dartmouth, Dysart, Cowper, Warwick, Egremont, Grosvenor and Carlisle; of Lords Yarborough and Radstock; of Sr George Beaumont, Sr Francis Baring, Mr. Coke, Mr. Coxe, Mr. Hibbert, Mr. Henry Hope, Mr. Thomas Hope, and Mr. West.—Several pictures have been some time in hand, and the first and second numbers may be promised in the course of next season: the Publisher, Mr. W. Miller, of Albemarle-Street, has pledged himself that the strictest attention shall be paid to the delivery of the numbers in the exact order in which they are subscribed for. The letter-press will be in the English and French languages.

Shortly will be published.

Dr. Adam's second and improved Edition of his work on Morbid Poisons.

Mr. Bonnycastle's Treatise on Plane and Spherical Trigonometry.

A New Edition of Colonel Stedman's Account of Surinam.

The Second Edition of the Miniature, a Collection of Essays, on the plan of the "Microcosm," by Gentlemen of Eton College. 2 Vols. sm. 8vo.

The fifth Edition, newly arranged and much improved, of the Curiosities of Literature.

FRANCE.

M. A. L. Millin has published a Medallic History of the French Revolution or a Collection of Medals and Coins which have been struck, from the Convocation of the States-General, to the first Campaigns of the Army of Italy. 1 Vol. 4to. 28 fr.)

A work has lately appeared at Paris, entitled, The Involuntary Apologists, or, the Christian Religion proved and defended from the Writings of the Philosophers, intended, by clear and demonstrative proofs, to refute the more usual objections of impiety, and to enable youth, and persons in general, to convince themselves of the truth of Christianity.

A Society of men of letters and artists has published the first two numbers of a Journal entitled the Athenæum, or Gallery of Productions of Art: it is published by M. Baltard (40 francs pour l'année). This work is divided into three departments; the first, Architecture and Sculpture; the second, Painting and Engraving: the third, the Arts of Design, Sciences, Poetry and History.

M. Laurent Guyot has published a work which artists will find very useful to them, in prosecuting those studies which are necessary to a laudable correctness of costume, and which are far too frequently neglected: it is entitled the Artist's Portfolio, and is a collection of copies from those remains of antiquity which present to our inspection the various peculiarities, by which one age or nation is distinguished from another. For facility of research it is classed in alphabetical order. (12 numbers are published, small folio, each number, without the letter-press, 2 francs.)

P. Thomas, M. D. has published at Paris, an Essay towards the Natural History of Leeches *(Memoires pour servir à l'histoire naturelle des Sangsues;* avec figures. 1 Vol. 8vo. 3 fr. 60 c.)

M. Robert Spallart, whose work we have noticed in a former number (see vol. I. p. 877,) has published the 4th Volume of his Work, with 35 coloured plates, price 36 francs.

M. Doulcet, M. D. has published an Oryctographic Dictionary of all the discovered substances which are on the surface or in the bosom of the earth, with their analyses and a table of their specific weights, that of water being taken at 10,000 (*Dictionaire oryctographique.* 1 Vol. 8vo. 4 francs.)

M. A. M. Legendre, has published an astronomical work comprising, New Methods of determining the Orbits of Comets 1 Vol. 8vo. (7 francs).

M. Lefevre, Engineer, has published a Geometrical Treatise on Land Surveying.

M. P. J. Lasalette has composed a Musical Stenography, or abridged method of writing music, for the service of composers and printers. (8vo. 2 fr. 50 c.)

M. Fanon has published a work on the Causes of the Decay of Forests, and the easiest and most economical means to reinstate them, with instructions on the different kinds of soil adapted to each sort of tree: this work is the result of thirty years observations, made by a practical Agriculturist. (8vo. pamphlet, 1 fr. 75 c.)

M. A. R. Anselemy has published a series of Letters on the rearing of the Silkworm, and the cultivation of the white Mulberry Tree. The Author insists from his own experience, on the practicability of naturalising the Mulberry tree in situations where at present it is regarded as physically impossible.

SPAIN.

The 21st part, which completes the 7th volume of the Anales de Historia Natural o de Ciencias Naturales, Annals of Natural History and Science, is just published at Madrid. This work is printed at the royal press, is illustrated by engravings, and contains a great variety of scientific essays, original or translated, by natives or foreigners, on subjects connected with Botany, Geology, Meteorology, Natural History, and the Sciences in general.

GERMANY.

M. G. S. Manski has published a work intended for the instruction of cultivators and others, who are concerned in the rearing or feeding of domestic animals, including an account of the various disorders to which they are subject, and the proper methods of preserving them from those disorders — (*Naturgeschichte der Hausthiere.* The Natural History of domestic Animals. 8vo. Posen.)

M. Jos. Oechy has published at Prague the first volume of a work on the Structure of the Human Frame; it contains Osteology, the Muscles and Ligaments, and is terminated by medical and chirurgical observations.—(*Bau des Menschenkoerpers.* Vol. I. 8vo. pp. 480. for 2 fr.)

M. F. C. Hesselback has likewise commenced at Arnstad a work on Anatomy; the first part, just published, contains Osteology with two plates *(Vollstaendige Anleitung zur zergliederungskunde,* etc. A Complete Treatise on the Anatomy of the Human Body. Vol. I. Part I. 4to pp. 180.)

M. F. Bretenback has completed his work on the Culture and Uses of Hemp, by the publication of his 2d Volume, which treats of the preparation of the article and its various uses in arts and manufactures. The Volume formerly published, related entirely to its cultivation.

DENMARK.

A Danish Dictionary, on a plan similar to that of the *Dictionnaire de l'Academie Française*, and which is intended to fix the orthography and form the standard of the language, has been for some time in the hands of the most distinguished literati of that country, and is now in some degree of forwardness. It is undertaken at the expense, and conducted under the direction, of the Royal Danish Society of the Sciences.

GREECE.

Demeter Alexandrides, a Physician of Ternawa, in Thessaly, has lately translated Goldsmith's History of Greece, into Modern Greek. The first Volume, accompanied by a Map of ancient Greece, has already been published. Such a work, generally read, must produce a strong sensation.

Two Greeks, the brothers Zozima, are applying part of their fortune towards a new Edition of the ancient Greek classics, from Homer down to the time of the Ptolemies, under the superintendance of their countryman Coray; this collection, which is to be printed by Didot, is intended for such of their countrymen as wish to learn the ancient language of their forefathers; and it will be delivered gratis in Greece to diligent students and active teachers.

Art. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles which we have not examined.

AGRICULTURE.

The Management of Landed Estates, being an abstract of a more enlarged Treatise on Landed Property, recently published by Mr. Marshall, 10s. 6d.

Remarks on Live Stock and relative subjects, 2s. 6d.

ARCHITECTURE.

Appendix (to the Munimenta Antiqua) containing further observations on the Invention of the Arch. By Edward King, F. R. S. and A. 5s. 6d.

Professional Observations on the Architecture of the principal Ancient and Modern Buildings in France and Italy. By George Tappen, 8vo. 10s. 6d. boards.

BIOGRAPHY.

Memoirs of Lewis XIV. written by himself, and addressed to his Son. 2 vols. 8vo. 14s.

EDUCATION.

The Young Lady's Assistant in writing French Letters, or Manual Epistolaire, à l'usage des Demoiselles, 8vo. 4s. 6d.

LAW.

A Prospectus of a new Law between Debtor and Creditor, by George Brewer, Gent. 2s. 6d.

The Trial of John Docke Romney Rouvellet, of the Island of St. Christopher, for forgery, 1s.

The Trial of Acou, a Chinese Tartar, for the wilful murder of his countryman, Anguin, 1s.

MEDICAL SCIENCE.

The Naval, Military, and private Practitioner's Amanuensis Medicus et Chirurgicus, by Dr. Cuming, 7s. boards.

MILITARY SCIENCE.

A Letter to the Rt. Hon. W. Wyndham, on the Defence of the Country; with Observations on the Volunteers, shewing how 50,000 of them may be employed as effectually as regular regiments of Infantry. By Lieutenant General Money, 2s 6d.

History of the Campaign in 1805, in Germany and Italy, by Mr. Burke, late Army Surgeon, 7s.

A Plan for recruiting and improving the situation of the British Army. From the Letters of Commentarius, 3s. 6d.

MISCELLANIES.

A Translation of a Fragment of the eighteenth book of Polybius; discovered in the monastery of St. Laura, on mount Athos, 3s.

Philologia Anglicana; or a Philological and Synonimical Dictionary of the English Language; in which the words are deduced from their originals, their sense defined, and the same illustrated and supported by proper examples, and notes critical and explanatory. By Benjamin Dawson, LL.D. Rector of Burgh, in Suffolk, 4to. Part I. 5s.

Remarks on the Licentiousness of certain Diaries, Pindarics "animated, strong, appropriate, argumentative, well-written Letters," Jefferiesiana or Mania, &c. 2s. 6d.

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P. 677 *antepenult. after* importance *for* period *insert* comma.
679 *l.* 10, *for* conveying *read* converting.
713 *l.* 12, *for* age *read* eye.
744 *l.* 34, *after* is *dele* comma.
—— *l.* 55, *for* deficiences *read* deficiencies.
751 *l.* 1, *for* months *read* years.
757 *l.* 25, *for* 1793 *read* 1798.